

# Federal Council BULLETIN

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## Moral and Religious Foundations of World Peace

By Dr. Walter Simons  
*President of the Supreme Court of Germany*



## Christianity and "Common Sense"

By Bishop Francis J. McConnell



## The Living Influence of John Bunyan

By T. R. Glover



MAY BE LOANED  
After OCT 30

*A Journal of Interchurch Cooperation*

First, they will push forward in creating the agencies and developing the procedures for securing *justice* in their mutual relations. If the treaty is taken as making permanent the present relations of the nations, regardless of certain existing injustices, felt with especial keenness by some of the weaker peoples, it can hardly stand permanently. The declaration made by the nations in the preamble, that "all changes in their relations with one another should be sought only by pacific means," needs to be carried out in respect to every country or minority that is smarting under the sense of intolerable injustice or humiliation. The machinery for these adjustments needs early elaboration. The United States should take its part in developing this machinery and in being a party to its operation.

If the nations really trust each other, active steps in the reduction of armies and navies will also be taken. Unfortified frontiers should rapidly become the fashion. Navies should be reduced to the needs only for policing the seas. These steps will be the acid test of the sincerity of the nations and of the final significance of the Peace Pact.

Third, in order to provide an accepted means for the settlement of all disputes, now that the arbitrament of armed force has been renounced, the United States should promptly enter the World Court, and all nations should announce their acceptance of its affirmative jurisdiction.

The initial step, however, is to secure ratification of the treaty. Let none assume that the United States Senate is certain to ratify it promptly. Strong popular support will be urgently needed. The *Chicago Tribune* has already announced its opposition. Efforts will doubtless be made to confuse and misrepresent the situation and to prevent the ratification. One-third of the Senate can block it.

In view of the well-nigh incalculable importance of ratification by the United

States, the Federal Council's Commission on International Justice and Goodwill has centered attention on this Peace Pact for its Armistice Week folder and study course. It has also prepared a Memorial to the President and Senate in support of the Peace Pact, which it is hoped tens of thousands of citizens will sign. Every reader of this BULLETIN can help by sending for copies of the Memorial and by securing signatures

### *What Twenty Years Can Show*

**I**N HIS "Swan Song" John Galsworthy makes one of his most discerning characters say that the sixteenth-century Reformation was nothing, compared to what has been happening in the Church in recent years. Doubtless the remark will be regarded, at first thought, as a rhetorical exaggeration, but the essential point is sound, namely, that far-reaching and creative forces are actually at work. Our very closeness to them may make us fail to recognize them for the epoch-making tendencies that they are. Some historian of the future, able to view the situation in better perspective, is likely to record that, in spite of all the criticism of the churches as fossilized, sleepy and moribund, great currents of progress were flowing through them and generating impressive power.

Try making a list of a few of the advances that have been registered within our own memory. To simplify the procedure, take merely two decades, the life-time of the Federal Council of Churches, the twentieth anniversary of which falls in the coming December.

Twenty years ago, the American churches had hardly yet awakened to a sense of social responsibility. A few prophetic voices, like Washington Gladden's, had begun to call the Church to its social duty, and a few feeble social service commissions had just been organized. Not until 1908 was there any official statement of social convictions, like the so-called "social creed

of the churches." In the worship of the Church, the social outlook had found almost no place. Frank Mason North's "Where Cross the Crowded Ways of Life" had only just been written; Walter Rauschenbush's "Prayers of the Social Awakening" had not yet appeared.

Twenty years ago, the present program of religious education was in its swaddling clothes. The principle of graded lessons was not even established. Neither the weekday school nor the daily vacation school was anything more than a timid experimental idea. The belief that the Church had a truly educational task as one of its major functions was only beginning to lay hold of the Christian conscience.

Twenty years ago, the international vision of the churches was so dim that you would have searched at length in the agenda of church gatherings for any discussion of the Church's duty in working for world peace. Justice Brewer's address on the subject at the conference in 1905 out of which the Federal Council grew is believed to have been one of the earliest.

Until about twenty years ago, the knitting-up of the American churches into any effective unity was only a dream. One or two local federations of churches had come into existence. The Federal Council, as a national union of great denominations in a representative cooperative body, was in the travail of birth, but no one knew whether it could ever really come to life, to say nothing of surviving. On the foreign field, under the impetus of the Edinburgh Conference of 1907, organized cooperation was just getting under way.

Twenty years ago, the possibility of anything like an international federation of the Christian churches would have been regarded as sheerly fantastic. Though still unrealized, no one, after the great world gatherings at Stockholm in 1925, at Lausanne in 1927, and Jerusalem in 1928, can regard a vital unity of Christian forces,

transcending all national and racial lines, as any longer beyond the realm of the thoroughly practicable.

Perhaps Galsworthy was right in saying that what has been happening in the churches lately is fraught with as much destiny as the Reformation.

In any case, it is clear as noonday that the man who says the churches are static and stereotyped confesses thereby that he is lacking in first-hand knowledge of what is happening before his very eyes.

### *Personal-Social Religion*

**T**HE contrast is so often drawn between "personal religion" and "social religion" that it is always refreshing to find one in whose experience the two become indissolubly one. A sermon by Samuel M. Shoemaker, Jr., recently falling under our eye, is a happy illustration. Mr. Shoemaker is known as an ardent advocate of more direct dealing with the individual soul. To this the very title of his book, "Children of the Second Birth," bears witness. But to him this never means dealing with a soul apart from his social relationships. Says this young preacher:

"The trouble with the unsocial and anti-social churches, of which there are so many as to make one blush for shame, is not that they have too much personal religion, but too little. They are hugging doctrines about a divine Christ, and living as though His words were really not intended to be taken seriously. They are talking about belief in the Holy Spirit, but if they laid their lives open to Him for half an hour, they would be told to go back into their offices and their factories and make changes from the ground up."

A large part of the people's lack of social vision, in Mr. Shoemaker's clear-sighted view, is due to the Church's failure to teach what vital personal discipleship to Christ really means. Let him speak again:

"One of the reasons we are losing people

is our want of spiritual vitality in the churches. It is not so much the intricacy or difficulty of Christianity, or being puzzled at our doctrines, which is keeping from us the crowds who avoid us; it is the amazing stupidity of ordinary church Christianity. Some time back a woman whom I know went to a clergyman who was her pastor and asked to do some work—her children had grown up and she was freer for service than before, and wanted to help someone, so she went to ask for work to do. He said, 'That is very nice. Now won't you just contract to keep the altar linen clean, and put the flowers on the altar the third Sunday of every month?' And she said to him, 'If there is a woman in this parish with a new baby for whom I can go and cook while she is sick, I'll be delighted to do it. But I do not care to put flowers on your altar!'"

### *"A Planetary Churchman"*

THE resignation of Dr. John R. Mott as general secretary of the National Council of the Young Men's Christian Association on October first, calls to mind a unique service of two score years in the name of Christ in behalf of young men throughout the world. It is no exaggeration to say that no one in our generation has had more of a world outlook and a world vision.

*The Christian Register* has coined a fitting phrase with which to describe Dr. Mott when it speaks of him as "a planetary churchman."

We rejoice that the loss of the Association is to be the gain of the International Missionary Council, to which Dr. Mott will now devote his energies and which has before it a path of boundless opportunity in carrying forward the high purposes of the Jerusalem meeting.

It is gratifying to learn that the General

Board of the National Council of the Y. M. C. A. has nominated as Dr. Mott's successor Fred W. Ramsey, of Cleveland, Ohio. Mr. Ramsey is a widely known layman in the Evangelical Church, for many years closely identified with the Federated Churches of Cleveland, with the Y. M. C. A. and other religious movements.

### *Combining Moral Vision with Social Facts*

**T**HAT grave perils are involved in the Churches' undertaking to make their influence count in social, industrial, economic and international issues no thoughtful person can deny. Most serious is the danger of their not really knowing what they are talking about—the peril of acting on impulse rather than on information.

Too often the Churches have had all too little knowledge about concrete issues concerning which they were expressing themselves. No unselfish desire for righteousness or justice carries with it automatically an insight as to how right and justice are to be attained in specific situations. "Christian principles" without thorough information may be as useless as information without principles.

What is urgently called for is a combination of moral vision and real knowledge of actual conditions.

This sorely needed emphasis is what underlies the present tendency in religious circles to give far greater attention to the fact-finding process, as, for example, in the Research Department of the Federal Council of Churches. A better factual basis for our ethical teaching is an imperious necessity for churches that are to have their largest influence in shaping public opinion along Christian lines.

# Moral and Religious Foundations of World Peace

By DR. WALTER SIMONS, *President of the Supreme Court of Germany*

*A Lawyer of International Distinction Makes it Clear:*

*That Legal Foundations for World Peace Are Necessary but Are Not Enough*  
*That Even Moral Considerations Require a Religious Foundation for Their Full Power*

**A** LAWYER, if he is in some degree conversant with the attempts that have been made to lay a legal foundation for world peace and has examined their results conscientiously and without false optimism, must recognize most clearly that legal foundations alone can never guarantee world peace, for they are not proof against the shocks to which they are exposed in consequence of human passions and follies. Public opinion of all peoples cherishes contrary prejudices in regard to the efficacy of political instruments for peace; the one party overwhelms them with mockery, as if they were paper walls behind which hide cunning and violence; the other party expects from them the future salvation of the world. He who knows their structure and function from his own examination and experience will be able impartially to state where the legal foundations fail and other supporting forces must be called upon in order to preserve world peace.

## POLITICAL AND LEGAL FOUNDATIONS

In the League of Nations the world has found a sort of center of all the legal and political foundations of world peace. It would be in the highest degree unjust to deny the results achieved for peace, not only by the League of Nations, but previously by the Hague Conferences of 1899 and 1907 and the arbitration movement which ran parallel with them. It was then that the procedure for mediation and arbitration was first put into definite shape; the investigating commissions of the Hague Peace Convention and the numerous treaties projected by the American Secretary of State, Bryan, have just as much contributed to removing threatening danger of war as the proceedings of the Permanent Court of Arbitration at the Hague.

But, in the long run, they were not able to prevent it. Suspicion, hate, fear and greed increased and discharged themselves in the world catastrophe before these means could take effect. Is the world so much better safeguarded, legally, than at that time?

In the first place, to be sure, the mere existence of the League of Nations constitutes one strong safe-

guard more. The League of Nations has, for Europe at least, in a large measure drawn to itself, through the Council, the activities of mediation, and has created, in addition to the Hague Court of Arbitration, a stronger and really permanent tribunal, the International Court of Justice at the Hague. The Council of the League of Nations and the Hague Court of Justice divide the work much in this manner: that the Council deals with the politically more dangerous questions, while the Court of Justice deals with those which are legally more difficult. Both have indisputably done good work; but, granted that the Council can set down to its credit many a solution of threatening disputes—for example, the affair of the Alands Islands and several Balkan conflicts—in other cases, it has been obliged to be satisfied with keeping them open and for the time being preventing a war-like collision of the opponents. Both for the Hague Court of Justice and the League of Nations the fiery ordeal will come if a state should resist the verdict duly pronounced or not accept the mediatory proposals of the Council. The legal foundations existing today do not secure world peace.

And they do this all the less since the League of Nations in one case acknowledges war to be justified, and in a second case even demands it. It acknowledges as justified war by a state whose adversary does not submit to the judgment of the Court of Arbitration or Court of Justice, or does not accept the unanimous suggestion of the Council. It demands war on the part of the members of the League against the state which, as aggressor, has broken the peace. It is true that it is left to each member of the League to decide whether it is a case of war of aggression or not. Differences of opinion on this point may easily lead to fresh wars.

To have recognized the flaw and to have attempted to remove it is the glory which, in 1924, the then Prime Ministers of England and France, Macdonald and Herriot, earned for themselves when they brought into being the Geneva Protocol. The object of the Protocol was to point to a certain way of determining the aggressor and closing up every gap in the mechan-

ism of the pacific settlement of international disputes. For this purpose it had to assign to the Council of the League of Nations powers over the heads of the states and make available for the carrying into effect of the mediatory or judicial decisions coercive measures, the so-called sanctions, which were tantamount to a collective war-like employment of force.

The Geneva Protocol did not come into force; it was wrecked by the opposition of the British Dominions. Also in the United States it was keenly criticized. It was there pointed out that the fathers of the American Constitution, when they placed, along with Congress, the Supreme Court of Law above the originally sovereign individual states, with wise forethought rejected any execution against the state which should not obey the judgment of the Court of Justice. As a matter of fact, during the 150 years which have elapsed since the liberation of the New England States, apart from the special case of the great Civil War, neither Congress nor the Supreme Court of Justice of the Federation has had cause to complain of continued insubordination on the part of an individual state. The law behind which stands the bailiff or the executioner is not the best secured, but the law which the community voluntarily obeys.

In this spirit the American State Secretary, Kellogg, taking up a more restricted proposal of the French Foreign Secretary, Briand, has submitted to a number of states the draft of a pact by which war is altogether outlawed, in that the signatory powers solemnly declare that they will no longer make use of it as an instrument of their policy against each other. This is an act of great importance. It applies a principle, which the parties to the Locarno Pact had assented to in view of certain political relations, to the totality of the international relationship between all the states concerned. We are on the eve of the signing of the Kellogg Pact; if it is signed and the other signatures follow, then throughout the world the view of the right to wage war as being the distinctive mark of sovereignty, of the *jus belli ac pacis*, vanishes in the same way as in England the view of the right to fight duels, as being the distinctive mark of a gentleman, has vanished.

But alone the reception which has been accorded to the Kellogg Pact by some of the Great Powers, the reservations which they have felt obliged to attach to its signature which have regard, partly to the admissibility of defensive warfare, partly to the preservation of military alliances, and partly to the safeguarding of vital territories, give cause to doubt whether even this Pact in its most general application will be able to prevent the sudden kindling of the flame of war.

But the thing that is important is the fundamental conception of such a peace pact. Legal phrases, rules laid down by treaty or international law, are in themselves powerless if a threat of force is necessary to sanction them. *"Quid leges sine moribus vanae proficiunt?"* Of what use are mere laws? Without morals they are vain," cried the Roman poet. World peace needs stronger foundations.

### THE MORAL BASIS

It finds such stronger foundation first of all upon the basis of morality. Law and morality are also in this respect sisters in that, at the root, they are absolute values, but in their manifestations changeable and subject to the law of development. And the task of morality is to push forward, while that of law is to hold in check.

One after another the moral ideas of the age of enlightenment regarding human dignity and human rights, of the age of romance regarding the value of nationality and the duty of loyalty to it, and of the age of industrialization regarding social justice, have profoundly influenced the shaping of international relationships. International law owes to enlightenment the outlawry of slavery and of every kind of traffic in human beings, it owes to romance the acknowledgment of the equal rights of the peoples and protection for minorities, it owes to socialism, only to mention one thing, the International Labor Office. These manifestations relating to international law would not have asserted themselves with such force had not a strong moral movement been behind them. Even yet they have by no means entirely prevailed; but today already it appears quite impossible that the movement could again become retrograde.

Of these three examples the minority problem is the most important for our theme. It is closely linked with the problem of the self-determination of the peoples. Neither problem belongs originally to the sphere of law but to that of morality; they do not spring from moral relations between authority and those under authority. Such moral relationships are cast by many Constitutions, such as the German—the American has prudently refrained—into the form of so-called constitutional laws (*Grundrechte*); when this happens there result legal consequences, but the prevailing impression which remains is that of a moral rule which is more effectively put into operation by the moral conviction of the citizens of the state than by legal compulsion. The same thing holds good in the case of the provisions of international law in regard to the protection of minorities. By virtue of international agreements they are guaranteed certain constitutional rights, the disregard of which the public opinion of the world feels to be unmoral—the rights to freedom of speech, freedom of the school, freedom

in public worship, etc. The state to which the minority belongs finds it painful to be bound by international law which is an encroachment upon its sovereignty and often seeks, by every possible means, to evade it. If it were to look upon a liberal treatment of every international, linguistic or religious minority as a moral duty of the good ruler, the problem would be solved without further ado.

If it is true that in the minority question only a moral conception of the rights and duties of the ruler of the state, not a legal formula, can provide a solution, this is still more decidedly the case in the question of world peace. We have here to do with the much-debated principle of dual morality, or the fundamentally different moral attitude assumed toward political and private actions. In this respect a strict division has hitherto prevailed: the politician permits himself, in the supposed interests of his people, to do things which in his private life he would indignantly reject—acts of violence, cunning, robbery and fraud, cruelty and disloyalty, the success of which would make a great name for him in history. On this point the nations differ from each other more in the form than in the thing itself. The one seeks to clothe the political action in a moral mantle so that it may not be condemned by private morality; the other is perhaps stricter in the matter of private morality, but in political action tramples all the more ruthlessly upon its standards. In any case both adopt the standpoint of the fundamental difference.

### DUAL MORALS MUST GO

And yet the world can never have peace until this duality of morals is exterminated. For it is the continual fear of political unmorality on the part of statesmen of blameless personal character that keeps the nations on tenterhooks and groaning under the weight of ever-increasing armaments; armaments whose mere existence converts the best-intentioned war outlawry pact into an ineffective demonstration. It is these armaments which accustom humanity continuously to thoughts of war, breed numberless war interests, and are in themselves the greatest danger of war. So long as a people must believe that a neighboring people or its rulers would have no more conscientious scruples about making an attack upon it, if the opportunity should present itself, than a highwayman or a street robber, so long will it demand full security before it disarms; and as, according to an old saying, no one expects from another what he would not be prepared to do himself, such a people will continue to seek security in armaments.

The vicious circle can only be broken by the courageous adoption of private morality in public life. But

**F**RIENDSHIP between the peoples, applied to the international sphere, is the fruit of Christ's commandment: "Love your enemies." For alas, it is difficult to find among the states any that have not, at some time, been the enemies of another. For patriotic hearts in particular this commandment is almost impossible of fulfilment. . . . The idea of loving a whole people, as such, is not realizable; for the individual, the people is an abstract conception and one cannot love abstract conceptions, only visible realities. In order to comply with Christ's commandment it is enough—but even that is terribly difficult—to treat every member of another people as a human brother. To teach this spirit is the task of the Christian Churches.

—Dr. Walter Simons

one thing must be understood. The ruler of a state cannot always act in the name of his state as he would in his own name. For the affairs of the state are not his own affairs but are committed to him in trust. For him, as private man, it may be, in certain circumstances, a moral obligation to sacrifice his property, his well-being, even his life for outside objects; but the property, well-being and existence of his state must be sacred and inviolable to him. In the case of conflict between the interests of his state and those of another, he must proceed as objectively, honestly and loyally as he would in his own affairs, for he has also the honor, the reputation and credit of his state to administer, and they are only preserved by the same moral means as those of the private man. It is my deeply seated conviction that political immorality in the long run only damages the people for whose benefit it is exercised.

If this conviction were general, the moral foundations of world peace would be securely laid. But we are a long way from this yet, despite Locarno and the Kellogg Pact. I still remember very well the contemptuous protest which, as Minister for Foreign Affairs, I called forth in the Reichstag when I answered a speaker that it was not good and not necessary to return evil for evil. And yet—how is the world to recover from the fear of war, how is it to preserve itself from another worse and final war catastrophe if it does not, while there is yet time, build the moral foundations of world peace?

### BESIDES JUSTICE, FRIENDSHIP

Up to the present we have occupied ourselves with considerations which appertain to the domain of human intelligence and human reason; but I am speaking here before the Conference convened by the World Alliance for Promoting International Friendship

through the Churches, and the aim of this Conference is not purely one of reason; its purpose is to promote understanding and friendship between the peoples. Friendship between the peoples! O mighty word; a word that would be ridiculous were it not that it is raised above the criticism of the scoffer by its religious consecration.

Friendship between the peoples, applied to the international sphere, is the fruit of Christ's commandment: "Love your enemies." For alas, it is difficult to find among the states any that have not, at some time, been the enemies of another. For patriotic hearts in particular this commandment is almost impossible of fulfilment. To forgive one's personal enemies, even to act lovingly toward them, is, following Christ's commandment, not impossible to noble souls. But it is just to these souls that it appears impossible to love the enemy of their people. Now, the idea of loving a whole people, as such, is not realizable; for the individual, the people is an abstract conception and one cannot love abstract conceptions, only visible realities. In order to comply with Christ's commandment it is enough—but even that is terribly difficult—to treat every member of another people as a human brother. To teach this spirit is the task of the Christian Churches.

The Christian Churches have not always done this. Quite the contrary. Many have joined in the hymn of hate against the enemies of their people. Many of them today take up the position of the old heathen, national churches whose god was an exclusive, partisan, national god, the embodiment of the individual national power, which had to fight against the divine personification of the hostile national power as, in Homer, the tutelary gods of the Greeks fought against the tutelary gods of the Trojans. Was it not until the most recent times the custom for the Christian minister to bless, not only the warriors who sacrificed body and life for the fatherland, but also the weapons with which they were to slay their enemies? Now, blessing the sword has something poetical, if not religious, about it; but how a servant and confessor of Christ should come to bless poison gas and incendiary bombs, or airships designed to bombard an unarmed population is beyond my powers of imagination.

But apart from the ecclesiastical condemnation of such horrors, which cannot be uttered trenchantly or continually enough by all, it would be in harmony with the Christian spirit if the members of a nation would wholeheartedly desire the members of the other to have the same possibilities of success which are open to them; if the peoples, instead of fighting with each other for the riches of the earth, would share in their production in accordance with a just and prac-

tical plan; if they would cease from exploiting each other and, instead, help each other in the fight against disease, want and misery. In this sphere very gratifying beginnings have been made. Here the League of Nations achieved its first notable successes, and here the Churches, mindful of the Stockholm message, should chiefly cooperate in the work for world peace. Without religious enthusiasm no victory over the powers of darkness can be won, but with such enthusiasm we may hope for a disarmament of the mind which must, of necessity, be followed by the disarmament of the armies.

### PORTO RICO CHURCHES BADLY DAMAGED

**F**Ollowing on the news of the loss of life and suffering caused by the hurricane in Porto Rico, comes the report of the serious damage inflicted upon the churches and the church institutions of the Island. A cable from Rev. Philo H. Drury, Executive Secretary of the Evangelical Union of Porto Rico, to Dr. S. G. Inman, Executive Secretary of the Committee on Cooperation in Latin America, received on September 25, summarizes the situation by saying that 68 churches and 19 parsonages and other buildings have been destroyed; and that 65 additional churches and 14 parsonages or other buildings have been damaged, the total loss of church property being at least \$160,000.

Another cable from Dr. Drury, addressed to Dr. S. Parkes Cadman as President of the Federal Council, expresses the grateful appreciation of the churches in Porto Rico for the assistance given by the American people in meeting the immediate emergency created by starvation conditions on the Island. The message read:

"Churches of Evangelical Union of Porto Rico—Baptist, Christian, Congregational, Disciples, Methodist, Presbyterian, United Brethren—express gratitude to President Coolidge for proclamation in behalf of stricken island; to the American people for their generosity; to the Red Cross for its zeal and activity and services rendered."

At the meeting of the Administrative Committee of the Federal Council of Churches, held in New York on September 28, the information conveyed from the Evangelical Union of Porto Rico was considered and a resolution adopted supporting both the Red Cross program of emergency relief and the effort of the missionary boards to reconstruct shattered buildings.

Now that the appeal for food has been met, it is hoped that the churches will respond generously in repairing the damage done to the equipment for their work on the Island.

# Christianity and “Common Sense”

*A Devotional Address at the Methodist Episcopal General Conference*

By BISHOP FRANCIS J. McCONNELL

WE ARE hearing a good deal at the present time about making the Gospel of our Lord Christ appeal to the common sense of mankind, about our making the most of the natural impulses of mankind, about our standing against all forms of repression and letting human nature pursue its natural way and of accommodating ourselves to the forces that work in this world—in a sense seeking what we call the line of least resistance.

That, however, is not a proper concept of the Christian religion. The Christian religion has never paid particular attention to the line of least resistance. It seeks the hard path deliberately. It does not say, “We are shut up to a hard path and we shall walk in that hard path because we are shut up to it,” but very often it encourages men deliberately to turn away from an easier open path, or from the more sensible path, or from the line of least resistance to the line of vast obstacles, and deliberately seek what we call the line of greatest resistance.

It is said of Jesus in the Gospel that when He set His face to go to Jerusalem He made no secret of the fact that He was deliberately facing the cross and walking toward it. When Peter tried to point out to Him that this was not in harmony with the principles of what he would call common sense, Jesus rebuked Peter and said, “Thou savourest the things that be of man, and not the things that be of God.”

From the very beginning this has been a peculiarity of the Christian religion, and of Judaism which preceded Christianity, that the leaders of the truth have sought not the easy paths, but the hard paths. Abraham went out from Ur, his home in the land of the Chaldees, not because he desired an easy path. Those who followed him, followed him in the face of hardships and immense difficulties, although the Book distinctly tells us that they might have returned at any time.

There is indeed a Providence of God that often closes a path upon us, and many times shuts us up to courses that we cannot escape. Nevertheless, there is much room for our recognition of the fact that in Christian experience the Christian glories in taking

the hardest path when the easier paths are still open to him. When he can go back he still faces the way that leads toward Jerusalem and toward the cross.

It was said of the Hebrew leaders in the olden times that they all died in the faith, not having received the promises. When I first began to read the book of Hebrews, I thought that the word “not” must have slipped in by mistake, for it seemed to me that the man who died in the faith must assuredly have received his promises, but the passage distinctly says that they did not receive the promises, and they confessed themselves as pilgrims and strangers in a land to which they refused to adjust themselves.

When we come to the Old Testament prophets the astonishing thing is that the prophecies go directly in the face of common sense. Evil times are prophesied where there is every sign of prosperity, and prosperity is prophesied when there is every sign of adversity. There seems to be a complete flying in the face of what we would call appearances.

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OUR Master was not one of those practicing asceticism for its own sake. He was not seeking

for needless cross-bearing. Yet Christ persistently refused to take easy courses. Look at His career just a moment. Jesus could have lived for fifty years had He chosen to do so, and preached the Gospel effectively all those years, if He had been inclined to make the adjustments that we think are perfectly proper, and that may be proper according to what we call good sense. We are set in the midst of practical circumstances. Not every man is called to be a prophet anyhow. Paul said that some are prophets—not all are prophets. And the prophet is the man who, without counting the cost very much, but facing the cost if need be, goes ahead for the sake of bringing men out of the beaten path to one that may in the end give promise of greater victory. Jesus knew from the beginning that the Pharisees and the Herodians were banded together against Him and would succeed in the end. They were bound to succeed. They had such control of the forces of this world that unless Jesus would resort to miraculous power in His own defense, they could bring Him to death. The *Gentiles* were ready



BISHOP FRANCIS J. McCONNELL

to hear Jesus. Every time He stepped out of His own country across into the Gentiles' land He had a hearty welcome. Rome never would have brought Jesus to death on its own account. He probably could have gone on proclaiming truth, such as He set forth in the beatitudes and the parables, and would have had a sympathetic reception among the Gentiles.

Out among the Gentiles there was an easy path. He did not need to go to Jerusalem. He could have preached all His life the same kind of truth that He preached in Galilee and Judea, and have gone on to the end of His days living, after a fashion, a moderately effective life—and you and I would never have heard of Him, as the world will not hear of most of us after we are gone. I am not disparaging the vast body of commonplace work that has to be done in the divine Kingdom. Moreover, Jesus Himself said that there is a sense in which it is perfectly appropriate and proper to flee from certain kinds of persecution, and proclaim the truth in another city when one city will not receive us. Nevertheless, Jesus knew the opposition that would always confront Him at Jerusalem and knew that He could go back any time, but set His face to go to Jerusalem—and out of that determination came your salvation and mine.

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**A**T THE present time we make much of common-sense standards. We establish a church, and the church does its work through the years—in a way. It ministers to the people, comforts those in distress, and performs the ordinary tasks of Christianity, and does them well. I am not finding any especial fault. Nevertheless, there is at times another path, and that is the straight path toward Jerusalem—the defiance of the ruling powers of the time, the fighting against what seem the dictates of common sense, the preaching of victory when defeat seems to be at hand.

It is said of a man in the olden time that he was the "friend of God." Why? Because he was rich in great experiences? He had them. Because he was the embodiment of the best in Hebrew nature? All that was true; but the glory of Abraham was that he believed in God when all the appearances were against God. And that was the glory of the Old Testament's leaders, and that is the glory of many a leader of the present time—that he refuses to be bound by common sense, refuses to follow the paths beaten by the passing of many footsteps, refuses to walk in them and says that, in defiance of all appearances in the world around us, there is a better, more direct path, one that

promises victory over a world of nature and society indifferent to righteousness.

\* \* \*

**T**HE psychologists today say all we need to do is to express ourselves, and to let ourselves go. The trouble is that many people have expressed themselves before they have had much self to express. They let themselves go when there is not much to let go. And so we have something that looks like a return to paganism, which is the deification of natural impulses. A man lets himself go in surrender to a particular impulse and then deifies that impulse—sanctifying it and making it divine; and that commonly ends in essential paganism.

Christianity lifts up the natural impulses, but does so by setting them in spiritual paths.

I recently heard someone say something commonplace enough, which set my mind going in a new direction, namely, that Christianity is the most materialistic of all religions; that it makes more place for matter than any other religion, more than is made in heathenism; that it does the hardest thing that can be done with material; namely, makes it spiritual. We are expected to do just that, to go down among the men that deal with material, and refuse to be bound by the impulses that would carry us out toward the merely comfortable material life. We are to set our faces to go to Jerusalem, knowing what is to happen there, able to go back but not going back, moving on to Gethsemane and Calvary, realizing that beyond Calvary is the glory of a new and more abundant life, knowing that in the end the path, apparently in defiance of ordinary wisdom, is the path of the divine wisdom.

### Fall Plans in Church and Drama

**T**HE Annual Meeting of the Church and Drama Association, with which the Federal Council of Churches has been cooperating heartily in an effort to support the most wholesome tendencies on the stage and screen, will be held at dinner on the evening of October 29, at the Waldorf Astoria Hotel, New York. The dinner last year was a notable occasion, attended by several hundred persons who are deeply interested in reinforcing the largest usefulness of the drama.

The weekly *Church and Drama Bulletin*, which is sent to all members of the Church and Drama Association and which lists each week one highly recommended play and one motion picture, has begun publication again for the new dramatic season, the first issue having appeared on September 18. Membership in the Association is one dollar a year.

# The Living Influence of John Bunyan

By T. R. GLOVER, of Cambridge University

The well-known British author and scholar, in an address at the Baptist World Alliance Meeting in Toronto, interprets the significance of the Tercentenary of Bunyan's birth. The Federal Council is encouraging the observance of the day in the American Churches in the month of November.

I DID not know that John Bunyan was dead. He lives, and is more and more coming into his own. There are four things that I want to say about Bunyan:

(1) *He was made by his religion.* God gives mankind more genius than men ever use. I know of no authorities on education who know how to capture and develop genius. Suppose John Bunyan had never been converted. You would never have heard of him. His religion made him, made him sane. You remember how when he was haunted by the sense of having committed the unpardonable sin he did what no insane person ever would have done, he went to an aged Christian. But he got cold comfort. He was told that probably he had committed the unpardonable sin. Then he discovered that that Christian had had little conflict with the devil and was therefore ill-suited to give him help. Bunyan cross-examined his authorities. Then he found peace, and commenced to preach, and was persecuted. If he had left off preaching, he would have remained a tinker. It was only in Christ that he found his gifts. This is a message for youth. If you want to develop and use all the genius that God has put in you, give yourself to Christ and to His service.

(2) *Bunyan went to jail for twelve years for a lost cause.* The English like to be with the majority; the Americans, as Bryce said, have a passion for it. What was the sense of lying in jail for a lost cause? There was no sense, except devotion to principle. As an old Cambridge schoolmaster said: "If you want to make an ass of yourself, try acting on principle." Bunyan said that he would stay in prison until the moss grew on his eyelids. But the moss never grew on such eyelids. What is the matter with this Congress? Not enough of you pastors have gone to prison for conscience sake. The last battle for liberty of thought and conscience has not yet been fought. But, you say, that happened under a monarchy; it could not happen today in our land. I am not so sure that freedom of thought is safer under a democracy than under a monarchy. Trade unionism knows how to kill freedom.

(3) *Bunyan was a man of letters.* How well do you know Mr. Talkative in Bunyan's book? Do you know that Bunyan's bad people always think them-

selves right? They walk away on their own feet unconvinced. Then I think of Mr. Fearing. It seems to me he was a professor of ancient history, because he loved ancient things, and he was never sure about his own salvation. He had no dealings with *Vanity Fair*, and he was familiar with the Valley of Humilia-



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THE TOWN GAOL ON THE OLD BRIDGE  
Where Bunyan Was Imprisoned Again in 1675. Here the Immortal  
"The Pilgrim's Progress" Was Written

tion. And have you met Mr. Feeble-Mind, the son of Mr. Fearing? And Dr. Skill? When my children were sick I had the physician read the passage about Dr. Skill.

(4) The London *Times* said that Bunyan wrote the world's best supplement to the Bible. What is more, *he wrote my autobiography*. I know the Slough of Despond. I also know Doubting Castle. The accommodations are better now than they were in Bunyan's time. In the allegory that castle was afterward destroyed, but it has been rebuilt since then, and with a lot of science in it.

## A CORRECTION

The prayer which was printed at the head of the editorial page of the last issue of the FEDERAL COUNCIL BULLETIN should have been characterized as one used by Rt. Rev. Charles L. Slattery at the Inter-church Fellowship Banquet in Boston. In the form in which the prayer was printed, the erroneous impression was created that the prayer had been written by Bishop Slattery instead of being taken from the Book of Common Prayer.

# Reception of the Friendship School Bags

THE great Stadium in Mexico City was crowded on September 15 with 65,000 participants in the patriotic program celebrating the 118th anniversary of Mexico's declaration of independence from Spain. On the tribunal sat President Calles, his Cabinet and representatives of the Diplomatic Group. The Mexican Committee on World Friendship Among Children, with Mrs. Emrich as their guest of honor, sat immediately behind the President.

One part of the very remarkably staged, three-hour program was particularly significant for Americans—the section given to the presentation of the Friendship School Bags. Boys and girls—3,000 of them—each carrying a Friendship School Bag, marched four abreast down the field between the cheering thousands seated in the Stadium, while the presentation speech was made by Mrs. Emrich, and two Friendship Bags, one for the boys and one for the girls of Mexico, were presented to the First Secretary of the Em-



HARD AT WORK IN MEXICO



SORTING AND CLASSIFYING THE SCHOOL BAGS IN THE DEPARTMENT OF EDUCATION, MEXICO CITY



LITTLE STELLA RODRIGUEZ, DAUGHTER OF THE MEXICAN VICE-CONSUL, REGISTERS HER APPROVAL OF THE FRIENDSHIP PROJECT



A FAREWELL RECEPTION TO THE SCHOOL BAGS



HERE'S A FRIENDLY SCHOOL BAG!



PACKING A FRIENDSHIP SCHOOL BAG

bassy, acting for the Ambassador. He, in turn, speaking in Spanish, presented the bags to the President. In front of the President's chair stood a Mexican boy and girl representing the school children of the Republic. With a quick smile and greeting the President put into their hands these symbols of friendship and goodwill from the children of the United States, while the strains of the "Star Spangled Banner" were heard from one end of the great Stadium to the other.

The task of receiving, recording, classifying and allocating the Bags among Mexico's million and a quarter primary school children proved to be a much more exacting one than had been anticipated.

"You will rejoice to know," writes Mrs. Emrich from Mexico City, "that a course on international friendship has been written into the curriculum of the primary schools of Mexico, due entirely, so Dr. Moises Saenz, Acting Minister of Education, told me, to this friendship project from the United States.

"In one school that I visited this morning the teacher said they are studying about the United States, its history, its accomplishments, its people, and all in a friendly way. 'This,' she said, "is a new thing, and strange, but we are happy in doing it!"

Another teacher said: "We have heard a great deal about our enemies in the United States, but we had not heard before of the friends we have there."

An American, long resident in Mexico, observed: "I heard the Mexican band playing the 'Star Spangled Banner' in the Stadium, saw the American flag waving while the thousands of Mexican children, carrying their Friendship Bags, marched down the field, and watched the packed crowds standing and cheering. I realized that I had never seen anything quite like this in Mexico before."

After a conference with Dr. Moises Saenz, it was decided to continue the project until the first of December, in order that as many Bags as possible might be available for distribution in the primary schools. The 26,000 Bags already in hand have assured real success to this enterprise. But many American schools and churches heard of this project too late in the spring to have a share in it, and it is felt that if it is continued until December 5 (the last date for mailing Bags) many thousand additional Bags will be sent, and many more schools and pupils in the United States and in Mexico will be brought into the circle of this beautiful program. Full information of this friendship project may be secured from The Committee on World Friendship among Children, 289 Fourth Avenue, New York. A beautifully illustrated folder pictures the sending of Friendship Bags from the United States and their reception by the Department of Education in Mexico City.

## Church Women in Interracial Conference

THAT church women are eager to find constructive ways of bettering race relations was clearly demonstrated at the second General Interracial Conference of Church Women held at Eagles Mere Park, Pa., September 18 and 19. Sixty women from fourteen states, representing thirty-one organizations, considered together such questions as race relations and religious education, race relations in our higher schools, and mental and moral attitudes involved in interracial contacts.

In opening the conference, Mrs. Richard W. Westbrook, of Brooklyn, N. Y., chairman of the committee, said: "At the close of our first conference two years ago we hardly dared hope for a permanent organization. A Continuation Committee held together to get out the findings of that conference and to make plans for carrying out its recommendations. This group was so impressed with the need for linking together the church women's groups of the country for united action on the great problem of race relations, that the Church Women's Committee was formed under the Commission on the Church and Race Relations of the Federal Council. Today, as

we meet for our second general conference, we are happy to say that we have now reached the point where we have a committee of forty-four women, representing twenty-eight denominations and national organizations, with a full-time secretary, Miss Katherine Gardner, who began her work with us on September first."

Following the statement of Mrs. Westbrook there was an open forum on interracial experiences among church women. Reports from Mrs. Josephine Humble Kyles, of the A. M. E. Zion Church, Winston-Salem, N. C.; Miss May B. Belcher, of the Y. W. C. A., Indianapolis; Mrs. C. P. McGowan, of the South Carolina Interracial Commission; Mrs. Florence Randolph, of New Jersey; Mrs. M. C. Slutes, of Cincinnati, and Mrs. Wm. MacFarlane, of Rochester, showed results in better understanding and in concrete accomplishment following the formation of interracial committees. Others who participated in the discussion which followed were Miss Ann Elizabeth Taylor, Board of National Missions, Presbyterian Church in the U. S. A.; Mrs. Ada Kerr Wilson, United Presbyterian Church of North America;

Miss Clara E. Norcutt, American Baptist Home Mission Society, and Mrs. S. W. Layten, of the National Baptist Convention.

The first evening session was devoted to a consideration of the present status of the Negro in the cultural life of America, Dr. George E. Haynes speaking of recent achievements, especially in literature and fine arts, and Mrs. Cordelia Winn, of the National Board, Y. W. C. A., leading a discussion on the handicaps to achievement in cultural fields. Among the handicaps named were prejudice, lack of understanding of the Negro, lack of opportunity to travel, to specialize, to sell his creations, to enjoy social and recreational facilities. Church women can help to remove these handicaps by talking about the Negro as he is today, by helping to mould public opinion without fear, and by using the laws which have been enacted. Mrs. Addie W. Dickerson, a lawyer, of Philadelphia, urged that white women try being a Negro for a day. She stressed the need for informal contacts between the races.

A hopeful note was struck in the session on Religious Education, in which Dr. Benjamin S. Winchester, of the Federal Council's Commission on Christian Education, and Dr. James W. Eichelberger, director of the Educational Department of the A. M. E. Zion Church, told of the channels by which lessons on race relations may reach young people's groups in Sunday schools and other organizations. A resolution was framed providing for a conference with the International Sunday School Lessons Committee in regard to including definite studies in race relations. Another concrete suggestion was to include all races in young people's summer conferences.

The situation in higher schools was another matter which was given frank consideration, the following points being among those brought out by the discussion:

That wherever possible students of different races in the higher schools should have the opportunity to know each other.

That church women of the country should create opportunities for students of all races to have such sympathetic contacts.

That students and faculty in mission schools should not be made to feel any form of segregation because of their race.

That white teachers of inferior attainments and experience should not be sent to colored schools because willing to work for a low salary.

That as far as possible there should be colored representation on the mission boards dealing with problems among the colored people.

Time was given at this period for a brief report from Miss Alliene S. DeChant of the Reformed Church in the U. S., on the contribution of the Negro delegates to the recent World Youth Peace Conference in Holland.

At the session on Interracial Work of Church Women, Mrs. C. P. McGowan told of her method of organizing interracial committees in South Carolina, and suggestions were given as to programs of action for such committees. Some of the first steps to be taken are a study of housing, health, public school situations, recreation and amusement, in each of which there are many opportunities for definite action and improvement. The Conference admitted that church groups are not generally taking the lead in promoting a liberal and firm policy on interracial comity and justice. According to Miss Florence E. Quinlan, of the Council of Women for Home Missions, this is due to three things: inertia, indifference and ignorance. Mrs. H. R. Hargis, a delegate from the M. E. Church, stated that it is because of failure to realize that the great function of the Church is to practice vital religious living and to understand great social problems.

Throughout the sessions a strong spiritual note was struck by the devotional services conducted by different delegates. The presiding officers at the sessions were Mrs. Richard W. Westbrook, Mrs. Emma Ransom, A. M. E. Church; Mrs. Florence Randolph, A. M. E. Zion Church; Miss Margaret P. Mead, National Board of the Y. W. C. A., and Mrs. C. P. McGowan. A summary of the findings of the Conference and a full list of delegates present will appear in another issue of the BULLETIN.

### *Christians Extend Greetings to Jews*

THE beginning of the Jewish New Year last month was the occasion of an unprecedented courtesy on the part of the Christian group. Through the Federal Council's Committee on Goodwill Between Jews and Christians a special message extending good wishes was sent. The message read as follows:

"We Christians extend our sincere well-wishes to the Jews. As your 5689th year opens this evening, we hope that Christians and Jews may make this a year of increased mutual understanding. Joined in a common enterprise, the progress of mankind, we believe we may find our unity as we realize our interdependence. Christians appreciate your achievements in the arts, the sciences, philosophy, and in religion. In a very real sense you enrich humanity."

## Dr. Cadman to Become "International Minister of the Air"

ACCORDING to an announcement made by the National Broadcasting Company, Dr. S. Parkes Cadman, pastor of the Central Congregational Church of Brooklyn, N. Y., and President of the Federal Council of the Churches of Christ in America, is to carry on his famous Sunday afternoon radio program hereafter directly from the headquarters of the National Broadcasting Company. It is stated by the National Broadcasting Company that the hook-up of stations will be so extensive as to carry his voice to practically every state in the Union and also to Cuba, Mexico and Canada, and, under favorable conditions, to the far ends of the earth.

The program is to be sponsored by the Federal Council's Committee on Radio, and a special committee, made up of representative leaders, is being formed to support the enterprise.

In commenting upon this new arrangement, Dr. Cadman, when interviewed upon his arrival from Europe on the S. S. Majestic, said:

"Radio, the latest marvel of science, has shown that, rightly used, science is still the handmaiden of religion."

Dr. Cadman added that, in connection with his broadcasting during recent years at the Bedford Branch of the Y. M. C. A. in Brooklyn, N. Y., 63,000 letters had been received and are on file, expressing the deep interest of the radio audience in fundamental questions of the religious life. In his attempt to help this host of inquirers, Dr. Cadman came to the conclusion that he ought to devote a larger share of his energy to the radio work. He said:

"As these experiences, gained by actual radio contacts, grew from more to more, it dawned upon me that I ought to dedicate all I am or can hope to be to so providential an opportunity. Musicians, educators, scientists, statesmen and dramatists were quick to seize its skirts. Their concerts, addresses and plays speedily won millions of constituents. Surely religion, which is the first business of a free people, should be placed where it belongs in radio's splendid realm—at the front. Thanks to the generous provisions of the broadcasting authorities, it has had an unprecedented hearing in the past decade. And its future is so radiant with promise that moderate forecasts would sound like wild predictions."

In connection with Dr. Cadman's address, there will be a notable service of music, both instrumental and



FRANK C. GOODMAN

vocal, and the answers to questions, the feature which has been perhaps the most popular phase of Dr. Cadman's radio work.

Two other Sunday afternoon services of nationwide extent and of commanding interest, already well established during the experience of the last year, are to be continued. These are the popular messages to young people by Dr. Daniel A. Poling, and the sermons by Dr. Harry Emerson Fosdick. These interdenominational services are both sponsored by the Federal Council of Churches and conducted by the Greater New York Federation of Churches.

The great development which has taken place in the most effective use of the facilities of radio for the cause of religion is due in extraordinary measure to Frank C. Goodman. As Secretary of the Radio Committee of the Greater New York Federation of Churches, he has for several years been maintaining the most intimate contacts, both with the National Broadcasting Company and with the local churches. Beginning a few months ago, he also became Secretary of the Federal Council's Committee on Radio, for the sake of securing a complete unity of interest on the part of the national and the local agencies.

It is the conviction both of the Federal Council's Committee and Mr. Goodman, that the Council has a distinct service to perform in cooperating with local councils of churches, and helping them to maintain the most effective contact with the broadcasting companies. The development of chain broadcasting, in which a great number of stations form a nation-wide hook-up, has given added importance to some sponsorship of religious programs by a national religious agency. In view of this fact, the religious programs now sent out under the National Broadcasting Company are sponsored by the Federal Council of Churches and conducted by the local federation of churches. With a view to developing the possibilities of this arrangement in other cities than New York, Mr. Goodman is expecting to visit local councils of churches and broadcasting stations in the near future.

The new fall program of religious broadcasting, including the three services sponsored by the Federal Council of Churches, and also an hour arranged directly by the National Broadcasting Company, at which Rabbi Stephen S. Wise is to speak, begins on Sunday afternoon, October 14.

CHARLES S. MACFARLAND.

# Buffalo Churches Show Sex Education Practicable and Wise

*Under the auspices of the Buffalo Council of Churches, parents' classes for the study of Dr. Galloway's "Parenthood and the Character Training of Children," have been begun. The chairman of the committee here describes how the classes were organized and the leaders trained.*

**I**F YOU were a widow and your little son prayed earnestly every night for a baby brother, what reason would you give him for not continuing to offer such a prayer?

What would you say to a young girl coming down the stairs with the morning paper in her hand and asking impulsively, "Aunty, what is the white slave traffic?"

How would you answer the questions of your two puzzled little daughters who have just come in with the announcement that an unmarried fifteen-year-old girl in the neighborhood has had a baby?

These are some of the typical life situations brought up by leaders and members of social hygiene study groups in Buffalo during the past year. The traditional way of handling such questions has been to hush them up, or to answer them evasively.

The Buffalo Council of Churches has been making a quiet effort during the past year to develop a more intelligent attitude on the part of parents toward the sex questions of their children.

At the suggestion of the Federal Council of Churches, a Committee on Social Hygiene was formed, consisting of five pastors representing as many denominations. A luncheon was arranged, to which a dozen interested ministers were invited. Dr. B. S. Winchester and Dr. Worth M. Tippy of the Federal Council, together with Frances M. Hollingshead, M.D., of the Buffalo Foundation, led a round-table discussion on the best approach among the Buffalo churches, and it was decided that the best plan during the first year was to conduct a group of carefully chosen classes in three or four selected churches, without any public announcement or newspaper publicity, in order to test out several different methods experimentally before making any general approach to the churches of Buffalo as a whole.

## TRAINING THE LEADERS

It was agreed that the pastors themselves were to conduct their own classes; to further that end, a study group was arranged under the leadership of Dr. Hollingshead, who from her wide experience as a physician and a social worker, could give instruction

in biological and psychological factors that the ministers would not otherwise feel themselves competent to explain.

This class proved very helpful, though there was a rather limited attendance on account of the difficulty of finding a suitable hour. Four pastors attended consistently, however, over a period of ten weeks. The approach to the problem in hand was first through a questionnaire prepared by Dr. Hollingshead, dealing mainly with child problems in infancy and the pre-school period, such as fear of the dark, diet regulations, play habits, and the like. Though these questions might not seem to bear directly upon the question of sex instruction, it was the desire of the leader to put the problem of social hygiene in the larger setting of the whole life of the home, in order that sex teaching might not be thought of as some morbid subject off by itself, distinct and apart from other character training. This questionnaire was used also in the parents' classes later, where it proved very valuable. As one mother said, "When I joined the class I was rather scaredy of what we were going to talk about. But when I found that the first two nights were spent in such respectable discussions as to how we could get the baby to eat his cereal, I found that we got into the other questions as naturally as could be."

## TWO TYPES OF CLASSES

After this preliminary study of the problems of babyhood and the pre-school age, we advanced to the more complex elements of sex instruction, such as making clear the relation of the father and the mother to the child's birth and nurture; explaining the physical manifestations of adolescence; interpreting the boy and the girl to each other; analyzing the problems of courtship and the early relationships of marriage and the like. As supplementary reading, we made use of Dr. Thomas W. Galloway's book entitled, "Parenthood and the Character Training of Children," which was read by most of those enrolled in the church groups later. Very helpful pamphlets were available for free distribution to the classes, from the New York State Board of Health and the American Social Hygiene Association.

Owing to the fact that two of the four cooperating pastors felt it necessary to defer their plans for an-

other year, only two classes for parents were finally conducted, but they proved of such immense interest and value that we hope they will be the foundation of a much larger organization this coming year.

The first class was a ten weeks' course for a class of thirty-five men and women, conducted by Dr. Gottlieb Siegenthaler on Tuesday evenings as a part of the regular Church Night program of the Pilgrim Evangelical Church. This class developed such a demand for registrations that it proved necessary to limit the number of those who wished to attend, as discussion was found to be difficult when too large a number were present. Dr. Siegenthaler says in his report: "This class has been an absolutely unique experience in my ministry." The chief difficulty was that in the busy schedule of a church night program an animated discussion would often be shut off at the most important point, when the class had to be dismissed to make way for another period.

The second class was organized on an entirely different plan, being conducted in the home of the leader, the Rev. Edwin T. Dahlberg, of the Maple Street Baptist Church. In this case the church as a whole was not informed of the project in view, but personal letters were sent out to twenty fathers and mothers, inviting them to join such a group. Sixteen responded, and maintained a high level of interest through a

course lasting for eight weeks. Their children ranged in age from infancy up through the high-school period, so that a survey of the problems of all ages was possible. This was the leader's desire for this first attempt, but hereafter the classes in this church will probably be graded so that only the parents of one age group will be together at one time.

The home environment proved a very natural and wholesome setting for a study group of this kind, so that there was unusual freedom of discussion. The hour and a half period never proved long enough. On the final evening, Dr. Hollingshead was kind enough to come to the class and answer specific questions presented by the members at the session preceding. Personal letters of appreciation by members of the class at the conclusion of the course gave eloquent testimony as to the need for this kind of instruction.

It is the conviction of the Buffalo committee that there is no field of service which the Christian church can enter into more effectively than this one. This fall appeal will be made to a much larger group of the Buffalo ministers. Dr. Hollingshead will conduct another group similar to the one last winter, and by getting started earlier in the season it is believed that a large place may be found for these classes in the local church schedule.

EDWIN T. DAHLBERG.

## *The Meaning of Reformation Day*

REFORMATION SUNDAY, which falls this year on October 28, commemorating the posting of Luther's Ninety-five Theses, means more than the recurrence of an anniversary. It is a landmark from which the ground covered in helping to reinforce European churches that owe their birth to the Reformation may be surveyed and their continuing need emphasized.

It is true, of course, that only a portion of the Christian world is organized along the lines laid down by Luther, but if any single act may be said to have inaugurated the Reformation as a whole, so diversified in its present aspects, it was the challenge which Martin Luther sent forth from the church door at Wittenberg. Hence this is an appropriate occasion to remind the American churches of their fellowship with the evangelical churches of Europe, and to urge attention to the needs of those churches which suffered so severely during and after the World War.

During the first three years of its existence, the work of the Central Bureau for the Relief of the Evangelical Churches of Europe (with which the

American Federal Council enthusiastically cooperates) was wholly emergency relief. And, in spite of the great improvement in European economic conditions, this still constitutes a major part of its program. A single example will illustrate the situation.

Last spring Dr. Charles Kulisz, the head of the Polish Evangelical Church, came to this country to appeal for help in an acute crisis that threatened the very existence of a splendid piece of work which his church has been conducting on behalf of the orphans, aged and homeless in Polish Silesia. Under the new land laws of Poland, the ground which was leased from the Government for this welfare work had to be purchased before June 1, or the lease would be canceled and the property forfeited. As a result of an emergency effort, the Central Bureau was able to send to Poland, by the date set, the initial payment of \$3,000 required by the Government, thus saving a farm and equipment worth \$60,000 to the Polish Church, and preserving to a hundred orphaned children and seventy destitute aged people their only refuge.

Other instances of urgent appeals for help could be

multiplied, calls having come during 1928 from sixteen different countries, viz., France, Belgium, Spain, Italy, Germany, Austria, Czechoslovakia, Poland, Latvia, Lithuania, Estonia, Russia, Hungary, Jugoslavia, Bulgaria and Greece.

The need is too great for any one denomination. It can only be met by an international and interdenominational effort of the Christians of the more prosperous parts of the world to stand by their brethren in distress, and help them go forward in their new opportunities.

A program looking toward the building up of a new Christian leadership in Europe is, in a sense, an



ONE OF THE OLDEST CHURCHES IN CZECHOSLOVAKIA

outgrowth of this relief work. The loss of endowments by colleges and seminaries, the shrinking or total disappearance of scholarship funds, severely handicapped the churches in the recruiting of young men for the ministry and in maintaining a high standard of scholarship in the theological schools. To meet this need, the Central Bureau established more than a score of scholarships at once. Traveling libraries have been developed, and many pastors and institutions supplied with religious literature published in America. A limited number of fellowships for study abroad have also been granted. The following tribute to the importance of this phase of the Bureau's work has come from Archbishop Soederblom of Sweden:

"The great need of proper training of the future Christian leaders of the world, the neces-

sity of taking them out of national and denominational isolation and of letting them come into intimate contact with life and thought in other countries and in other sections of our western civilization, belongs to the program of the excellent and admirably organized work of the European Central Bureau. I cannot recommend the development of that institution warmly enough."

As the Central Bureau is now extending its activities to include the Eastern Churches, it has been glad to cooperate in granting fellowships to three Eastern Church students, enabling them to study at first hand the life and work of the American churches.

For such constructive assistance the European churches must turn to America, their own resources since the war being hopelessly inadequate. Pastor de Saint André, the President of the Executive Commission of the Synod of Central France, sums up one phase of the situation by saying:

"We can deal with the new Paganism, or rather we could if . . .

"If . . . if we had men enough and money enough! You cannot realize how handicapped we are in all branches of religious activities, by the consequences of the last war. We had to rebuild nearly all the churches, rectories, parish houses and manses of the invaded areas—one-tenth of French territory. Impoverished by the fall of our exchange, we are stopped dead by the nearly prohibitive cost of building as soon as we try to go forward again."

The American churches are urged not to let Reformation Sunday go by without making some mention of the significance of the day. If it is not possible at this time for a church to consider a financial contribution, it can at least remember our sister churches of Europe in its prayers, and extend to them the boon of Christian fellowship and sympathy.

The Federal Council of Churches, or the Central Bureau for Relief of the Evangelical Churches of Europe, 287 Fourth Avenue, New York, will gladly send suggestive literature on the observance of Reformation Day, free on request.

The BULLETIN desires to correct an inaccurate statement made in its last issue concerning the new Secretary of the Federal Council's Committee on Goodwill between Jews and Christians. Rev. Everett Clinchy, who has lately come to this position, is a minister in the Presbyterian Church in the U. S. A., not in the Methodist Episcopal Church, as stated in the last issue of the BULLETIN.

# Church Leaders of Many Nations Assemble at Prague

**A**S THIS issue of the BULLETIN goes to press the representatives of the American churches who have attended the important international church gatherings held at Prague, Czechoslovakia, during the latter part of August and the early part of September are returning home. Judging from their preliminary reports one judges that substantial progress has been made in developing a world outlook and a practical cooperative program transcending national lines.

## WORLD ALLIANCE

The Annual Congress of the World Alliance for International Friendship through the Churches, held from August 24 to 30, was a revelation of the progress that has been made in knitting up the forces of the churches of more than a score of lands in their efforts for world peace.

The main thing about the Prague Conference was that it helped to develop new viewpoints and to create in the thinking of the peoples there represented a psychology of peace. What happened in that ancient Bohemian city was not a retreat away from war, but an advance toward peace. It was a positive, not a negative, action. The psychological value of that change of emphasis might well make all the difference between victory and defeat in the momentous effort to rid the world of war.

Side by side with this emphasis on the spiritual implications of peace, there was evident a desire to come to grips with the knotty problem of disarmament. The conference received with amazement certain press reports to the effect that not a few responsible statesmen had said that the signing of the Kellogg Pact would have little, if any, bearing on the reduction of military establishments. It was felt by every delegate, particularly those from the so-called defeated nations, that unless the signing of that treaty were followed at once by the drastic cutting down of armies and navies, a vitiating pessimism would overtake those who regarded the signing of that document as a significant step toward peace. The delegates from Germany rightly insisted that their country had scrupulously carried out the disarmament policies imposed upon it by the Treaty of Versailles. Attention was called to the fact that Germany's disarmament was to be regarded simply as the prelude to the reduction of armaments on the part of all the states signatory to that treaty. In addition, the Locarno and Kellogg Treaties were interpreted by the conference as a whole as placing an additional measure of moral

responsibility upon the statesmen of the Great Powers immediately to forsake their vacillating policies with regard to disarmament, and to begin without further delay the reduction of navies. The conference then adopted a strong resolution on disarmament, in which the representatives of the Church called upon the representatives of the State to complete whatever additional international arrangements were necessary as a final step prior to a substantial diminution of the world's arms:

"Considering that feelings of general uneasiness and insecurity are increasing rather than diminishing in measure as the States appear to falter before the problem of disarmament or to be unable to solve it:

"And considering that the disarmament of all countries 'to a point consistent with national safety and the enforcement by common action of international obligations' as provided by the Covenant is an object which must be achieved if the catastrophe of another war is to be avoided:

"And considering that the reduction and limitation of armaments imposed on certain countries by the treaties of peace in 1919 was a measure intended to render possible a reduction of armaments in all countries and the fifty-five States, which constitute the League of Nations are, therefore, formally pledged to bring about the general disarmament provided for in Article 8 of the Covenant:

"And considering that these mutual undertakings place upon all the nations concerned obligations of a most solemn and binding character:

"And considering that even when the limitation of armaments has been brought about, it will be necessary to secure in every way the efficacy of this limitation:

"And considering that it is equally necessary that all nations shall accept a universal system of compulsory arbitration or other judicial methods of settling international disputes:

"This conference, assembled at Prague in August, 1928, under the auspices of the World Alliance for Promoting International Friendship through the Churches, appeals to the Christian Churches to bring before their people the foregoing considerations and to represent to them the solemn obligations that all nations, forming part of the League of Nations, are under to reduce and limit their armed forces as provided by the Covenant and to accept a universal system whereby disputes shall be settled by peaceful judicial methods in lieu of war; and it calls upon the Churches to use their moral influence with the League of Nations and their respective governments to in-

duce them to complete, with all dispatch, the international arrangements necessary for this purpose.

"The conference earnestly requests the Churches to throw the weight of their educative influence and of their religious inspiration into supporting the idea that henceforth the peoples, by accepting the bonds of their fraternal unity and the mutual compacts of concerted collaboration, will renounce their claim to unrestricted right of action without regard to international obligations. The Churches of Jesus Christ must accept as their first obligation the commandment of their common Master: 'Seek ye first the Kingdom of God.'"

On another page of the BULLETIN the address by Dr. Walter Simons, the distinguished President of the Supreme Court of Germany, is printed. Among the other addresses were those by Dr. S. Parkes Cadman, Dr. William P. Merrill, Fred B. Smith and William I. Hull, as American representatives; Dr. Benes, of Czechoslovakia; Sir Willoughby Dickinson and Right Honorable H. A. L. Fisher, of England; Dr. Martin Rade, of the University of Marburg, and M. M. Politis, Green Minister in Paris. In subsequent issues of the BULLETIN some of these addresses will appear.

#### LIFE AND WORK

During the first week in September the Continuation Committee of the Universal Christian Conference on Life and Work was in session at Prague. The development of the International Social Institute at Geneva was one of the major centers of interest. It is believed that in this Institute an indispensable inter-

national center for research and education on the relation of the Church to social issues is being brought about.

The work which Dr. Worth M. Tippy, of the Federal Council of Churches, has been doing for the last several months in cooperation with Dr. Keller in laying a solid groundwork for the research and educational program of the International Social Institute, came to fruition in the adoption of a series of recommendations for a future plan. If worked out, these recommendations will mean that the churches will have in Geneva an international agency corresponding to what, in a general way, the Federal Council, in its Research Department and Social Service Commission, is doing on a national scale.

It is gratifying to learn that at least a tentative arrangement has been made in accordance with which the International Social Institute and the proposed Research Bureau of the International Missionary Council will cooperate closely, the staffs of the two organizations being under independent control, but having a common suite of offices and making common use of the bulletin, *Life and Work*.

The staff of the International Institute, it is hoped, will be provided by having the churches of each of the major countries appoint and finance a collaborator, to have his residence in Geneva and join with the representatives of the other countries in making possible an effective research program.

As indicative of the kind of studies which may be expected if this plan is fully consummated, Dr. Tippy and Hans Schonfeld, the representative of the



CENTRAL BUREAU FOR RELIEF OF EUROPEAN CHURCHES IN SESSION AT PRAGUE

Upper row, right to left—Oscar Banhofer, of Geneva; W. Hamilton of Presbyterian Alliance; O. Kyhlberg, of Sweden; Pastor Koren, of Norway; Worth M. Tippy, U. S. A.; Mr. Mirear, W. W. Van Kirk, U. S. A.  
 Lower row, right to left—Dr. Adolf Keller, Eugene Choisy, of Switzerland; Charles S. Macfarland, U. S. A.; McDonald Webster, Sir Murray Hyslop, Thomas Nightingale, Harry Jeffs, of Great Britain.



CONTINUATION COMMITTEE OF THE UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK

German Church Federation at the Institute, have outlined the following:

1. A study of the present depressed condition in most countries in the coal industry.
2. A study of unemployment and methods of dealing with it in the various countries, and its moral and spiritual effects.
3. A study of the attitude of labor and capital toward religion and the teaching and work of the churches with regard to economic questions.
4. A study of the trends in cooperation between employers and workers in the various countries.
5. An inquiry into the effect of the war debts on the various countries of Europe.

Another of the important activities sponsored by the Stockholm movement is that of effecting a closer comradeship between theological professors of various lands. The Committee for the Interchange of Professors of Theology, through its Chairman, Dr. Adolf Deissmann, of Berlin, reported at Prague that a strong desire for ecumenical exchange and intercourse had developed among students and faculty members of various seminaries. Dr. Deissmann ascribed a unique significance to this phase of the cooperative enterprise, particularly with regard to better understanding between the Holy Orthodox and Protestant communions. The Life and Work Continuation Committee is increasing the points of contact between the younger clergy of Europe and the Near East, and it is felt that there is an immediate need for the further development of this interchange.

The Life and Work Conference was not unmindful of the relationship of youth to the ultimate success of the Stockholm enterprise. The Commission

on Cooperation with Youth, through its Chairman, Basil Mathews, of Geneva, had invited five young people of different communions to share in the Prague discussions. Each of these younger churchmen was invited to the speakers' platform. Dr. Mathews presented to the Conference a volume which had been prepared by the various members of the Youth Commission and which was intended as an interpretation of the present status of youth's relation to the Church. Already arrangements have been completed by the Youth Commission to convene somewhere in the Balkan States during the Easter season of 1929 an inter-confessional youth conference to which there will be invited a select number of young people from both the Orthodox and the Protestant communions.

#### CENTRAL BUREAU

The Central Bureau for the Relief of the Evangelical Churches of Europe, an international body with which the Federal Council of the Churches of Christ in America heartily cooperates and which was brought into being largely on the initiative of the Federal Council, also met in Prague. Although the most pressing need for emergency relief is now past, there are still many sections of continental Europe in which grave economic conditions confront the churches and make the need for cooperation from the churches in more fortunate countries a prime necessity. While continuing to develop such assistance, the Central Bureau is now giving attention also to helping provide the facilities for the best training of the church leadership for tomorrow, especially through cooperation with theological seminaries.

The Central Bureau voted to continue as a permanent organization for mutual aid among the Churches.

### THE WORLD'S RELIGIONS AND PEACE

Expressly disavowing any intention of organizing a world league of religions, or of engaging in any comparative study of various faiths, the preliminary conference to make arrangements for a Universal Religious Peace Conference declared, in its message adopted at Geneva, on September 14, that the time had come for a gathering of the representatives of

the world's living religions to consider their common interest in a warless world. Eleven religions were unofficially represented at this conference, convened at the call of the Church Peace Union. Dean Shailer Mathews was made chairman. It was decided to call a Universal Religious Peace Conference in 1930, and tentatively agreed that the conference would meet somewhere in the East, and, if possible, in India.

## Religious Editors Gather from Fourteen Countries

WITH an attendance of about two hundred editors of religious papers from fourteen different countries, the first International Christian Press Conference took place at Cologne (Germany) August 19-21. The American representatives were Frederick Lynch, contributing editor of the *Christian Herald* and the *Christian Union Quarterly*, and Worth M. Tippy, of the Federal Council of Churches. Several Evangelical press bureaus were officially represented, such as the French *Syndicat de la Presse Protestante*, the Evangelical Information Service in Switzerland, the Reformed press work in Hungary, and the British Far and Near Press Bureau.

As president of the Congress, Professor D. Hinderer, Chairman of the International Christian Press Commission, set up as a result of the Stockholm Conference, was elected; as vice-presidents: M. Jézéquel of Paris (Continental Section), H. W. Peet (British Section), Dr. Frederick Lynch (American Section), Professor Dr. Alivisatos (Greek-Orthodox Section).

Mr. Peet felt that the religious journalist in the past has been inclined to restrict his news to the very parochial happenings of his own denomination, or, if he has gone outside these, it has too often been to attack the sincerity or orthodoxy of others. He referred to the social, economic and international problems of today as dealt with at the Stockholm and Jerusalem Conferences, and urged that religious editors pay attention to these questions. He quoted a word by Lord Cecil: "The ideal of a good journalist is to make righteousness readable."

Dr. Frederick Lynch gave an excellent survey of the present condition of the religious press in the United States, and emphasized the importance of the religious press keeping always before its readers the ideal of Christian cooperation and unity, especially in the face of the paganism of our great cities, of much of our literature and many of our plays. "By putting the Kingdom of God above the denomination which it represents," said Dr. Lynch, "the church paper can

lead its readers out and beyond the walls of the denominational citadel to where they get broad vistas of Christ's Universal Kingdom."

Dr. Hooijkass of Holland and Rev. A. Müller of Switzerland suggested the establishment of a Christian world press bureau.

The following resolution was unanimously adopted:

"Having heard the different speakers who gave us the results of their research and experience with regard to the responsibility of the Christian press, we think that it is of great importance for the Church and its evangelistic and missionary enterprises that other international conferences of the Christian press will follow."

"The Conference asks the International Press Commission to take the matter in its hand and support it. It wishes to send special appeal to the Church leaders in the various countries to help the men doing practical press work for the churches and their organizations, so that their work may find furtherance from the authorities of the churches."

### Universal Week of Prayer

IN ACCORDANCE with the custom of many years, the Federal Council's Commission on Evangelism is issuing in America a call for the observance of the Universal Week of Prayer, January 6-12, together with suggested topics for the service of each day during this week. The Council cooperates in this program with the British Section of the World's Evangelical Alliance, in order that the same topics may be used throughout the English-speaking world.

The general theme for the week is "The Vision of the Kingdom and the Power of Service." A folder has been issued by the Federal Council, outlining Scripture readings, meditations and prayers for each day of the week.

# Foreign Correspondence

## Through the Eyes of a European Observer

*(For lack of space this illuminating letter from Dr. Keller was crowded out of the preceding issue.—EDITOR)*

19 Rue de Candolle, Geneva, Switzerland

**M**AY I give your readers my impression of the effect of the visit of Dr. Macfarland in Europe last spring?

1. In my frequent contacts with leaders of all the churches, I have felt everywhere that the visit of Dr. Macfarland was appreciated not only as an honor, but as an expression of the real desire of the Federal Council to maintain and to further friendly relations. Before the itinerary was fixed, several of the church leaders—as for instance, the Lutheran Bishop, Dr. Teutsch in Rumania—insisted very strongly on having the visit of Dr. Macfarland. Dr. Teutsch wrote that they would feel hurt if he would not visit them and he wished him to stay longer than he could—a very good example of how European Lutherans feel toward the American federated body.

2. In the receptions which were given to Dr. Macfarland, there was no difference between the denominations. The different churches received him everywhere with the same joy and appreciation without any denominational distinction. Such was the case in Rumania, Hungary, Austria, Czechoslovakia and particularly in Germany. The visit of the representative of such a federated body as the Federal Council has evidently also strengthened the desire for cooperation and federation in those countries where it is not yet effective.

3. It was particularly important that Dr. Macfarland answered to certain criticisms of American Church life. He dealt very openly with the false interpretations of the emphasis which the American Churches are laying on social service. He tried to show that the social work of the American Churches is closely connected with their spiritual life and that the one is not possible without the other.

4. The fact that Dr. Macfarland spoke not only in public assemblies but nearly everywhere before theological faculties, professors and students, helped to increase at different places a closer contact between churches and theologians. It was felt that this relationship was much closer in America than in Europe, and although there is no desire to bring our theological studies under denominational influences, closer contact between the church bodies and the state faculties of theology seems necessary and found a happy expression at these lectures, to which church leaders and university men were equally invited.

5. The contacts which were made during the visit of Dr. Macfarland were not confined to theological faculties or church leaders; evidently, care was taken everywhere to bring him together with the representatives of the different strata of public life. Dr. Macfarland met, therefore, besides church people, also business men, social workers, national leaders and statesmen. He had thus the opportunity to interpret in a real atmosphere of goodwill the mind of America toward Europe in general, and especially toward our churches.

6. One of the most impressive features in the lectures of Dr. Macfarland was, for a European public, the emphasis on what a strong influence the American Churches have on public life in America. The moral pressure on public opinion, which the American Churches try to exercise in important national questions such as disarmament, the peace problem and the naval program, strike nearly everywhere the public as something unheard of, which they would not have thought possible in the life of the Church, which on the Continent is much more confined to ecclesiastical and educational activities than it is in the case of America.

7. It has become evident in most places that no other Church body outside the national barriers is commanding so much attention and interest as the Federal Council. But the general feeling is also that "grandeur oblige," and therefore great things are expected from such a body and from America. In general, the hope was frequently expressed that America and the American Churches will not only take a full share in the efforts of the European Churches to reconstruct their life and to meet the tasks which the situation after the war has laid on their shoulders, but that the Federal Council will continue to use its influence to the largest possible extent for the furthering of the great world movements toward church cooperation and unity. The hope was frequently expressed to see the Federal Council stand firmly behind such a cooperative movement as "Life and Work," and it was highly appreciated in many quarters that the visit of Dr. Macfarland had as effect the immediate sending of Dr. Tippy as a co-worker for our Institute.

ADOLF KELLER.

Director,  
International Social Institute.

## Tenth Anniversary of the Armistice

**A**RMISTICE DAY celebrations this year are of special interest and importance. Ten years have passed since the World War ended. Each year memorial services have been held in thousands of churches and by many communities. Plans are under way to make the services this year particularly impressive and valuable.

This is a Memorial in which all can heartily join, regardless of nationality, race or religion, for all can unite in common remembrance of heroic sacrifices, the greatest human sacrifice in the world's history, and can rejoice that that frightful fratricidal slaughter came to an end at last. All can rejoice also that progress has been made more rapidly than at first seemed possible in reconstructing and stabilizing the world for peace. It begins now to appear not impossible that that war may indeed have been the last great war, and that those who died in the hope that that might be "the war to end war" may not have died in vain.

But it is clear that, if these hopes are to be realized, much still remains to be done. It is, therefore, eminently suitable that on the approaching Tenth Anniversary of the Armistice, appropriate services shall be held, not only to honor our heroic dead, but also to stress the constructive, the moral and the spiritual conditions and forces essential to success in the complete abolition of war.

Just now we have special ground for hope because of the recent solemn meeting of representatives of the fifteen most powerful nations mutually to pledge their word and their honor that never henceforth will they resort to war as an instrument of national policy in seeking the solution of their disputes, a promise in which all the nations are invited to share.

Elsewhere in this issue the real value of this Peace Pact of Paris is briefly considered and the importance of mobilizing popular opinion in its support is stressed. With this end in view, the Federal Council's Commission on International Justice and Goodwill has centered its Armistice Day folder, and also a Four Weeks' Study Course, on Secretary Kellogg's Multilateral Anti-War Treaty.

Concrete suggestions for observing the Armistice Anniversary have been included in the folder. It will be helpful to pastors and communities desiring to promote the educational and inspirational elements essential to success in the final abolition of war. Single copies can be had free upon request; larger quantities at cost.

The observance this year has been given a fresh impetus by the action of the General Assembly of the Presbyterian Church in the U. S. A. in urging that Armistice Day be named a day of special prayer and that the Federal Council be asked to encourage its recognition in all the churches.

## *Actualizing the Spirit of Cooperation Within States*

**T**HE Home Missions Council is vigorously pushing the program of conference and cooperation within states. As an aid to keeping the fires of church fellowship burning brightly, it has been found helpful to have national home missions interests represented in such meetings of interdenominational groups. This national representation helps to focus attention on the large problems of comity. A meeting of these state bodies is held primarily to consider state and local interests; sometimes their denominational leaders live too closely to their own problems. In these group meetings what seemed major perplexities frequently become minor ones when looked at from an interdenominational angle and in the interest of the Kingdom rather than in the interest of certain denominations.

Dr. William R. King, Executive Secretary of the Home Missions Council, is planning to devote the whole month of October and part of November to

meetings of various state Home Missions Councils and interdenominational groups to counsel with them concerning their programs, to suggest new lines of action, and to encourage them in their great adventure of fellowship with representatives of other denominations.

Consecrated church leaders and laymen, those who represent national interests and those who are interested in conditions within their own state, are urged by Dr. King to help hasten interdenominational fellowship in three ways: First, by looking over the itinerary listed below and, so far as it is possible to be at any one of these points on the dates mentioned, attending the meeting. Second, by getting into touch with the key men of their denomination in the states listed and urging them to attend. Third, by encouraging state and local leaders to study the possibilities of church comity and the opportunities it affords for (a) the elimination of competition between denomina-

tions; (b) furtherance of understandings between denominations; (c) allocation of responsibility on a non-competitive basis for extension of Christian work; (d) securing the cooperation of bodies concerned in initiation of any necessary projects to be conducted jointly; (e) strengthening or creating necessary inter-denominational bodies both local or regional.

The schedule of October gatherings follows:

October 9—Kentucky State Home Missions Council at Lexington, Ky.

October 12—Wisconsin Home Missions Council at Madison, Wis.

October 15—Minnesota Council at Minneapolis, Minn.

October 17—North Dakota Council of Church Representatives at Jamestown, N. D.

October 19—Home Missions Council of Montana at Butte, Mont.

October 22—Western Washington Home Missions Council at Seattle, Wash.

October 23—Oregon Council at Portland, Ore., at the Y. M. C. A.

October 24—Home Missions Council of Idaho at Boise, Idaho, at the Y. M. C. A.

October 26—Home Missions Council of Wyoming at Cheyenne, Wyo., at the Plains Hotel.

October 27—Colorado Home Missions Council at Denver, Colo.

October 29—South Dakota Council at Huron, S. D.

## Plans Made for Spiritual Emphasis in Fall Work

**A**T A LARGELY attended meeting of the Commission on Evangelism, held at the Union League Club, New York, September 18, most of the twenty-eight denominations of the Federal Council were represented.

Among the important matters considered was the evangelistic movement of the Protestant Episcopal Church, as presented by Bishop Thomas C. Darst, Chairman of the Commission on Evangelism for that communion. Bishop Darst showed how the Bishops' Crusade had stirred the life of the entire Church. He said that its ministry, largely through the influence of that movement, had come to see that any pastor might preach an evangelistic sermon, and said that the cry of the pews today was not for a consideration of the topics of the street, more or less loosely connected with some religious idea, but for the better understanding of Jesus Christ as the Savior of men.

Dr. Eric M. North, General Secretary of the American Bible Society, outlined the plan for Bible readings for January and February to be used in many communions. Copies of I and II Corinthians and the Gospel of St. Mark, recommended by the Commission for January and February, will be distributed by hundreds of thousands. Representatives of the denominations were urged to cooperate both in promoting the readings among their own members, and in securing the printing of the appropriate chapter each day in local newspapers. During the past year hundreds of newspapers did this, and in many cases a pastor gave a commentary upon that chapter, impressing its important points.

Dr. F. L. Fagley, Chairman of the Committee on Literature, reported that the "Fellowship of Prayer," a daily meditation for the pre-Easter period, will be ready in December. A series of leaflets on the importance of the Church has also been prepared and so printed that each pastor can put on the imprint of his own church, or reprint them for his own local need, or use them from week to week in the church bulletin. Sample copies of each of these leaflets can be had on request. The topics of the series are: 1. Why the Church Is of Value to You. 2. What the Church Should Do for the Community. 3. How You Can Help This Church Serve This Community. 4. What This Church Offers You. There is also a leaflet entitled "When Autumn Comes," which is especially desirable for use in connection with the fall rally.

It was decided that the January secretarial visitation should be confined this January to the West and possibly cover St. Louis, Mo.; Kansas City, Mo.; Wichita, Kans.; Tulsa, Okla.; Lincoln, Nebr.; and Omaha, Nebr.

The question of observing the nineteen hundredth anniversary of the earthly ministry of Jesus, culminating in Pentecost, was discussed at length. It appeared that some of the communions represented had already taken up the matter vigorously, notably the Church of the Disciples. The Northern Baptist Church and the Y. M. C. A. have given their endorsement to the general movement. It was voted that the matter of recommending a general interdenominational observance be referred for final decision to the Quadrennial Meeting of the Federal Council at Rochester next December.

## How Labor Sunday Message Was Received

THE annual Labor Sunday Message, issued by the Federal Council's Commission on the Church and Social Service, received widespread publicity in the secular, the religious and the labor press. The references in the Message to problems of unemployment and the possibility of the five-day week in certain industries were especially featured by the newspapers. Judging from the record sales of copies of the Message, one judges that it met with increased use by individual churches throughout the country for pulpit reading and for posting on church bulletin boards.

*Labor* (Washington, D. C.), the organ of the Railroad Brotherhoods, has this to say:

"One of the most significant and hopeful signs of the times is the growing interest of the churches in industrial problems. Protestant, Catholic and Jewish communions are on this matter substantially alike. All are paying more and more attention to the economic welfare of the mass of our people, and all are showing a broader and firmer grasp of the issues involved.

"Of course the churches always have been interested in economic problems. Instances can be found among the prophets of old, and all down the ages. But, about twenty-five years ago, the attention of the churches to industrial affairs began to sharpen; and since the World War, the church championship of industrial justice has become bolder year by year.

"For some years past, church organizations have sent out a Labor Day Message, generally timing it to be read from the pulpits or printed in the newspapers just before the first Monday in September. These messages this year are more remarkable than ever before, both for their understanding and their vigor.

"The Federal Council of the Churches of Christ, a sort of cooperative organization of the various Protestant bodies, has had a high standing with the workers. . . . Its Labor Day Sunday Message this year strikes a higher note than ever."

*The Advance* (organ of the Amalgamated Clothing Workers) comments favorably on the progressive group within the churches which believes in applying religion to all of life but says that, "until the Church as a whole becomes more democratized and the front-pew holders are deprived of their privilege of dominating its policies, the labor movement must not expect to get much sympathy from the majority of the clergy, no matter to what particular religious belief they adhere."

The religious journals in most cases printed the Message in full, and many added editorial comment. *The Baptist* says:

"The Federal Council of Churches has issued its annual message, but not quite in its usual temporizing note. It declares that the time has come for a constructive and scientific radicalism. Its opening paragraph is a trumpet call. It says: 'Dreams of a better social order can no longer be dismissed as the im-

practical objectives of sentimentalists. Science appears upon the scene as the handmaid of religion . . . science can now adopt social ideals as specification of a great task to be accomplished for humanity and proceed by the scientific method to assist in evolving a new industrial order.' Let that note be once understandingly, unitedly and resolutely sounded by the churches and it will be the note of doom to most of the wrongs and pangs of the existing systems."

The *Reformed Church Messenger* commends as appropriate the emphasis of the Message upon practice of Christian principles by the churches themselves as employers of labor and suggests it might have discussed interchurch relations also.

### With the Army Chaplains

DURING the summer, Dr. Charles S. Macfarland, General Secretary of the Federal Council, made an extensive visitation, under the auspices of the General Committee on Army and Navy Chaplains, of army posts and camps in the First and Second Corps Areas. The purpose of the itinerary was to confer with the chaplains, with regard to their ministry to the men in the Army.

In a report which Dr. Macfarland has made to the General Committee on Army and Navy Chaplains, he expresses the judgment that "the general provision for the religious welfare of the boys improves year by year." The most important factor in determining the success of the chaplain's work, aside from the personality of the chaplain himself, is the attitude of the commanding officers. The report indicates that, although some officers are indifferent to the chaplaincy, and a few even oppose it, the number of those who warmly support it is on the increase.

Special attention is directed to the importance of having a suitable chapel in every post. Concrete recommendations are also made with regard to the chaplain's program and his cooperation with other social and moral forces.

During his stay in Europe in May, Dr. Macfarland also visited several of the American cemeteries in France, and conferred with the American Graves Registration Service. The observations made on this trip are embodied in a report made to the General Committee on Army and Navy Chaplains. Dr. Macfarland makes especial record of appreciation of the admirable administration of the American Graves Registration Service. Each of the eight cemeteries is in charge of a superintendent, and at each cemetery there is a reception room for visitors. Chapels are also to be built at the various cemeteries.

## Students Face Realities of the Working World

ONE hundred and forty students decided to participate in their own education during the last vacation by becoming a part of the five "Students-in-Industry Groups" and the one "Summer Service Group" sponsored by the Student Christian Association Movement. Calling the roll of cities in which there were groups makes one's imagination jump from the Atlantic to the Pacific and from the Great Lakes to the Rio Grande; New York, Tacoma, Detroit, Houston, Denver and Chicago. The records of the experiences of these students read like a chapter from some of the modern realistic fiction, where the wash-tub, the terrors of unemployment and the drab dullness of the routine all have their place.

In practically every city, despite the heralded prosperity, there was difficulty in finding steady jobs. Two or three of the students in the Houston group, which was both interracial and co-educational, worked in three different places in as many weeks. In Chicago, where the group was composed entirely of women, and held under the auspices of the National Student Council of the Y. W. C. A., the job-hunting was not quite so difficult. It began early on Monday morning. At noon one girl dropped into the office of the Director and reported that she had walked 110 blocks, still jobless, but by night 19 of the 24 girls in the group had found work. One girl tramped five days looking for work, and then secured a night job, ten hours at a shift.

The list of places where the students worked and some of the jobs in which they found employment read like the index to Bernard Shaw's latest opus, "The Intelligent Woman's Guide to Socialism and Capitalism"—automobile factories, freight rustlers, house-to-house canvassers, clerks, shoe factories, binderies, laundries, restaurants, working in pig-hair for upholstering, ash-tray factories, textile mills, Henry Street Settlement, and so *ad infinitum*. In Houston, one boy was kept on heavy work, without stopping for supper, until one o'clock in the morning, with no extra pay for overtime. One girl fainted after a few hours' work in a laundry; another had to give up work in a textile mill after a week because it was entirely too taxing for her strength, and another worked 19 days without a day's rest.

One student's observations are: "The city is large, with many attractions, but from necessity I found the worker's world in the city very small. In conversations I found that many of the girls knew practically nothing of the city. Girls on the West Side had never

ridden along the lake shore. They have a little beaten path between their homes and working places. So the worker has a monotonous round-up in the morning, street-car or elevated to work, work, home, and rest for the next day, with a small break like a walk to the nearest park or store." Another student, living on the lower East Side in New York, reports: "The first few days, we thought, what a splendid opportunity to observe this picture of life from a third-story window! But now this attitude is changed, and we have come to realize that there is an opportunity of mingling with these people of many nationalities. There is a deep desire to share life, and there is a deep satisfaction in realizing that one's own life is being enriched and one's vision is being broadened."

Most of the groups met at least twice a week to allow the members to relate any significant observations and to hear authorities in various fields of endeavor discuss subjects such as Trade Unionism, The Problems of Management, The Elimination of Business Cycles, Labor's Legal Impediment, Prohibition, and Company Unions. Manufacturers, preachers and labor leaders proclaimed their convictions.

There is a note of an industrial Franciscan in the question of Alson Bristol, a member of the New York Group from the Northwest, raised at the end of a statement about his summer adventures in rubbing elbows with reality: "Is there nothing that a Christian nation can do to alleviate the present environment of the slums, or to alleviate the economic causes that force large masses to live in such an environment? As a result of my study with the group this summer, I hope to be put on the Christian road toward a solution of these problems."

The unanimous conviction of the students undoubtedly is that such a project method of education as is inherent in the philosophy of the Students-in-Industry Movement assists in partially supplementing the lopsided, solely conceptual education which is dominant in most colleges. The experience validates this project technique and is an argument in itself for its extension throughout the whole college and university world twelve months of the year rather than three.

FRANCIS HENSON.

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"So long as the Church preaches the Gospel from the narrow valleys and deep abysses of mutual suspicion and isolation, her message does not penetrate to the world."—Dr. Adolph Deissmann, at the Lausanne Conference.

# Glimpses of Interdenominational Life

## Los Angeles Churches In Social Action

Under the heading, "What Cooperation Under Fearless Leadership Accomplishes," James Myers, in the *Methodist Advocate* for September 6, gives a stirring picture of the work of the Los Angeles Church Federation in the field of social service. Among the highly important social ministries being carried on in this cooperative manner are the following:

Under the direction of the Women's Department, the employment problem, especially as it confronts the women of Los Angeles, is being dealt with in a practical manner and great numbers of positions secured.

A weekly program for the prisoners in the county jail is maintained under the direction of an experienced chaplain who also carries on personal work among the men.

At the General Hospital—a county institution whose patients come largely from the poorer classes—a chaplain is maintained for daily personal visitation and for the conduct of religious services.

In behalf of the Protestant churches of the city, the boys and girls who come before the juvenile courts are followed up by juvenile court workers serving under the Church Federation.

An almost unique record in friendly cooperation with labor stands to the credit of the Los Angeles Church Federation under the leadership of Dr. Edwin P. Ryland, who sits as a fraternal delegate on the Central Labor Council and is also a member of the Chamber of Commerce and of its Committee on Parks.

Commenting on this program of varied social service, Dr. Ryland says: "Underneath it all is simply our faith and our loyalty to Jesus Christ."

## United Summer Programs

The impression that the churches "take a vacation" in the summer months will be considerably dissipated by reading the report of summer activities of local and state councils of churches as outlined in the September issue of the *Church Council News Letter*, which is published by the Federal Council of Churches as an organ of exchange of methods among church council executives.

Conspicuous among the summer activities during the last season was open air evangelism. In a single city, Detroit, to take a noteworthy illustration, 115 meetings were held at noon or in the evening in a public square, with a total attendance of more than 50,000 people. The meetings were chiefly evangelistic in character.

Next in frequency of interest as a

summer activity has been the daily vacation Bible school.

The ministry of the radio has also occupied larger attention than usual during the summer months when the preaching from many pulpits was discontinued.

## Chicago Studies the Rural-Urban Conflict

As a result of the investigation of the controversy between the dairymen in the Chicago area and the milk distributing agencies and consumers in the city (which has been carried on by the Federal Council's Department of Research in cooperation with the Chicago Church Federation), a conference on the subject is to be held in Chicago on October 29.

Interpreting the underlying reasons for the study and the conference, Prof. Arthur E. Holt of the Chicago Theological Seminary says:

"It will be asked by some, 'Why are the churches concerned and why should they make such a study?' In regard to these questions those responsible for the conference would point out the following: The situation around Chicago is a vivid example of rural-urban conflict, which is now widely extended not only in the United States but in all parts of the world, and which appears to be becoming as much of a problem for those interested in promoting Christian fellowship as the better-known labor-capital conflict. This situation is unique because it brings into a common picture organized farmers, labor, distributors and the consumer. Another valid reason appeared as the study progressed. Out of 200 unselected farmers in a community in Northern Illinois the one-third of the farmers who were members of the church furnished two-thirds of the members who were in the progressive farmers' organizations—but one of the greatest obstacles to qualitative vocational conduct on the part of the farmers was the feeling that the marketing conditions in the city market did not encourage high standards in the dairy farms. The churches whose members are accepting the obligation for ethical conduct have the right to ask whether the marketing situation is such as to further or discourage the ethical aims of church members."

## Massachusetts Emphasizes Citizenship

During the fall months the Massachusetts Federation of Churches is carrying on a vigorous campaign to secure a "100 Per Cent Church Vote in the Ballot Box." Confronted with the fact that an appalling percentage of well-meaning citizens do not vote and

that to that extent genuine democracy fails, the Federation is undertaking to arouse local churches to fulfil an important function in good citizenship. More particularly it is laying upon the conscience of the local churches to discover all unregistered voters among its own membership and by personal efforts to see that every eligible voter registers and goes to the polls.

## Church and Labor Get Together

"Labor and the Church today have joined hands over the rugged cross of the centuries," said the *Oakland Post Enquirer* in an extended notice of the great union Labor Sunday service which was held in Oakland, California, under the joint auspices of the Oakland Council of Churches and the Oakland Central Labor Council. "In a religious service unique in the annals of Alameda County," says the *Post Enquirer*, "the leading churches of Oakland and its principal labor organizations united to celebrate Labor Day and to honor Him who first was a carpenter. The service was held last night in the arena of the municipal auditorium." While thousands of attendant worshippers signified their approval in hushed devotion, a far greater but invisible throng listened as the radio carried the message.

"Not only was there a huge gathering in the body of the auditorium, but a distinguished group of leaders in many walks of life occupied the platform.

"Besides the speaker of the evening, John L. McNab, San Francisco attorney, who placed Hoover in nomination at Kansas City, there were Dr. W. W. Campbell, President of the University of California; William H. Waste, Chief Justice of the California Supreme Court; Walter B. Mathewson, of the State Labor Commission; C. M. Hill, President of the Baptist Divinity School of Berkeley; William Nat Friend, Oakland Postmaster and President of the Oakland Council of Churches, who presided; J. R. Knowland, publisher; Paul Scharrenburg, Secretary-Treasurer of the State Federation of Labor, and others.

"William H. Groat, Church Editor of the *Post Enquirer*, and Executive Secretary of the Oakland Council of Churches, was the originator of the plan and most responsible for its success. He says he expects to see the event made an annual affair."

## Honoring a Diplomat

When Dr. William Miller Collier, the American Ambassador to Chile, left Chile last summer, he was the recipient of a testimonial dinner given by the Missionary Musical Society. The function was held at Santiago College and

was largely attended by the representatives of the missionary enterprise. In addressing the retiring Ambassador, Dr. J. H. McLean, who was presiding, said: "From the day of your arrival you have given us abundant reason to be proud of the accredited statesman whose supreme purpose has been to create and foster international amity. With fine intuition you have taken for granted a spiritual kinship which prevails among all who interpret their life work in terms of ambassadorship. You have given us the impression that you tacitly accepted our embassy of goodwill and brotherhood, that we were striving, side by side, for the supremacy of spiritual values, that we formed part of a movement in favor of offering the best that America affords to those of this land who are earnestly seeking the best in life."

In reply Ambassador Collier spoke warmly of the pleasure he had derived from his association with the missionary group, whose unselfish service, he said, had been a continual inspiration to him.

#### Stanley Jones In Buenos Aires

Under the sponsorship of the Committee on Cooperation in Latin America, Dr. Stanley Jones, the well-known missionary evangelist in India, a friend of Gandhi and Tagore, has just completed a three months' itinerary through South America, devoted chiefly to addresses on the Christian view of life. Reports from Buenos Aires indicate that his influence reached even to the highest groups of literary and educational men. One of the foremost leaders in Buenos Aires is quoted as having said that before hearing Stanley Jones "he had never had an idea that such spiritual appreciation existed," and that "since that meeting he had been living in a new world."

#### Benevolent Giving of Federated Churches

Those who have feared that the organization of a federated church in a community would materially lessen the interest in the benevolences, should be reassured by the following figures compiled by Rev. Douglas G. Guest, of Amherst, Mass., appearing in a recent number of *Zion's Herald*:

"In the list of appointments in the New England Conference (Methodist) in 1928, there are about seventeen federated churches of various grades. There are those where Methodism is equal or even the dominant partner, and there are others where another denomination is by request mothering the last few members of the Methodist family. Taking for the purpose of comparison the five-year periods of 1919-23 and 1923-28, we find that these 17 federated churches, many of which were not federated in 1919, raised for World Service, Annual Conference Benevolences and support of

Conference Claimants the following amounts:

"World Service, 1919, \$1,382; 1923, \$3,507; 1928, \$2,224.

"Annual Conference Benevolences, 1919, \$258; 1923, \$393; 1928, \$317.

"Conference Claimants, 1919, \$327; 1923, \$741; 1928, \$691."

The writer also says, "No one who has studied the growth of federation movements would stop this happy fellowship, which has meant so much to some of our smaller communities in making possible a larger service and a higher type of preacher in the pulpits of the affected churches."

#### Cooperative Progress In Mexico

The National Convention of the Sunday Schools and Christian Organizations of the Evangelical Churches in Mexico, was held July 3-8 in the new Christian Church in Aguascalientes. Delegates came from sixteen of the twenty-seven states of Mexico, as well as from the federal district, and represented thirteen religious bodies.

For the past several years the Union of Christian Endeavor Societies and the Epworth Leagues of the Methodist Episcopal Church, North and South, have been working on a plan of federation. Announcement was made that this had been accepted without modification. The evangelical young people of Mexico came forth with a united front to face the religious problems of their nation. Another great influence toward union in Mexico was the fact that the convention, which up until the present has been an organization of the Sunday schools and organizations of the Church, has been brought under an organization which is known as the National Council, whose purpose is to represent the evangelical church before the government and to lead in social tasks that call for the entire strength of the evangelical church.

The week preceding the convention, Dr. W. B. Barclay, of Chicago, led a small group in a conference in Mexico City with the purpose of finding out what literature for religious education was needed in Mexico, with the thought of cooperating with other regions of Latin America in the preparation and production of this literature. The findings of this conference were heartily accepted by the convention.

#### Buffalo Looks At the World

Under the auspices of the Buffalo Council of Churches a great interdenominational institute under the heading "Missions, Peace, Brotherhood" will be held in Buffalo on November 9, 10 and 11. Since the dates of the gathering include Armistice Day, it is particularly appropriate that one of the major emphases should be upon the contribution which the Christian World Movement is making to international peace. Included in

the program are great public gatherings, special conferences of young people, special conferences of women and group meetings by denominations.

#### An Experiment in Inter-Group Fellowship

Interpreting the conference of the Fellowship of Reconciliation held at Racine, Wisconsin, last August, as one of the most successful experiments in the use of group discussion, Rev. Irvin E. Deer, General Secretary of the Kansas City Council of Churches, proposes that a wider use of this method be made by the churches. He says:

"I believe that this newer method of group discussion should be of great value in the Church. It will have to be predicated on a different conception of our function, however. The tendency to stress elements of size and bigness will need to be eliminated. Dogmatism must be restrained. Smaller groups, led by broad-minded, intelligent leaders, who are willing to allow their ideas to be challenged and freely discussed, who seek only to lead others into finding the truth by their own efforts, will give opportunity for large groups of those who have been estranged from the Church to return and discuss their real problems."

#### Examining Christian Unity

As illustrative of the many ways in which the interest in larger Christian unity is now expressing itself, a conference on church unity, held at Fresno, Cal., on September 7, is typical. A committee on arrangements, headed by Bishop L. C. Sanford of the Episcopal Church, planned the meeting around the following agenda:

- I. The Present Situation
  - 1. The Stockholm Conference on Life and Work
  - 2. The Lausanne Conference on Faith and Order
  - 3. The International Missionary Conference at Jerusalem
  - 4. Church Unity in the Foreign Field
  - 5. Church Unity in the Home Field (Federal Council of Churches)
- II. How Far Can We Go?
  - 1. As Baptists
  - 2. As Congregationalists
  - 3. As Disciples
  - 4. As Episcopalians
  - 5. As Methodists
  - 6. As Presbyterians

#### Dr. Morrison Reports on Anti-War Pact

A luncheon in honor of Charles Clayton Morrison, Editor of the *Christian Century*, was held on September 20, at the Women's University Club, New York City, on the occasion of his return from three months abroad, and attended by about 175 ministers and other leaders.

## AMONG THE BEST NEW BOOKS

### For Better Adult Education

THE movement for Adult Education has already reached impressive proportions. Its scope is outlined by Dorothy Canfield Fisher in her book *Why Stop Learning?*\* She introduces the reader to various phases of adult education as now carried forward in correspondence schools, free public libraries, women's clubs, parents' classes, lyceums and Chautauquas, university extension courses, workers' education classes, and museums.

Mr. Lindeman, in *The Meaning of Adult Education*,\*\* discusses the motives which lie back of the movement—the need which adults feel for enlarging their store of knowledge, the demand for intelligence as a basis for action, the sense of responsibility which should accompany the acquisition of power, the need for self-expression, the desire for freedom, the impulse to create, the growth of appreciation, the expansion of interest to offset the narrowing tendencies of specialization, and the importance of commitment to a common purpose if the cooperative enterprise is to have an adequate dynamic.

In *Light from the North*† Joseph K. Hart tells a wonderful story of achievement, nothing less than the social transformation of the people of Denmark during the past century by means of a system of folk-schools. These schools are for students who are still in the "plastic years" of youth, from eighteen upward. They "exist not to give the students information or skills, but to awaken their personalities and to develop their sense of responsibility."

Professor Harrison Elliott, for some years past, has been an ardent advocate of free discussion as a method of overcoming prejudice and attaining, by democratic procedure, a truer understanding of social problems. In *The Process of Group Learning*‡ he has clearly set forth the results of his matured experience.

The American Association for Adult Education held its third Annual Meeting May 14-16, 1928. Most of the types of adult education mentioned in Mrs. Fisher's book were represented at this conference. Curiously enough, there was almost no reference during the conference to adult education in religion, notwithstanding the fact that the churches have been engaged for more than twenty years in developing plans for the train-

ing of teachers and leaders in community training schools, and for the training of leaders of mission study classes, not to mention extension lectures on the Bible, parent training classes, church forums, and the like. It will be well both for the churches and the adult education movement to keep in close touch with each other.

### The Background of the Bible

By HENRY KENDALL BOOTH

Charles Scribner's Sons  
\$2.00

PREEMINENTLY a book for the layman who is unable to keep in touch with the detailed studies of many specialists but who is eager to see their total results in unified perspective, and for the minister who wants to make the Bible pulse with new life for his people. Archæology, the history of culture, textual criticism, geography, and the story of the great translations all are made to pay rich toll to an intelligent understanding of the Bible.

Against this many-sided background, the origin of the Biblical literature is described, section by section, the cardinal message and elements of perennial value being summarized in each case. Emphasis is laid on the principle of development and progress, proceeding from the more or less crude ideas and ideals of the early Hebrews to the climax of revelation in Jesus Christ.

*In this space each month special attention will be directed to one new book of unusual merit.*

### The Religion of Jesus

By WALTER E. BUNDY

Bobbs Merrill, \$3.50

THAT too much attention has been directed, throughout the history of the Church, to theories about Jesus, too little to reproducing the same kind of personal experience of God that Jesus Himself had, is the central thesis of this study.

The author definitely ranges himself with those who are impatient with the emphasis on the theological arguments about Jesus, not because he regards them as false, but because he feels that they have stood in the way of a vital entering into His experience. It is the faith of Jesus, more than in Jesus, with which Professor Bundy is concerned. The greater part of the book consists of a detailed study of what can be learned from the Synoptic Gospels about Jesus' religious consciousness and convictions and demands on His followers.

### Christ in the Poetry of Today: An Anthology of American Verse

Compiled and Reassembled  
by ELVIRA SLACK

The Womans Press, \$2.50

THERE will inevitably be differences of opinion as to whether various poems have sufficient literary merit to justify inclusion in this volume, but such incidental criticisms will be lost sight of in view of its unique character. We know of no other place where one can get such an insight into the rich imagination and the reverent spirit with which twentieth century poets approach the Poet of Galilee.

While built upon the foundation of an earlier edition of an anthology of the same title, there are sufficient changes both in method of classification and in contents to warrant the new presentation. Some of the less enduring poems in the former edition are omitted. More important, new poems are included that had not appeared before. A random turning of the pages reveals such new materials as Bliss Carman's "Christmas Eve Choral," Witter Bynner's "The Children," Countee Cullen's "Simon the Cyrenian Speaks," and Theodosia Garrison's "A Ballad of Easter."

### Religion and the Commonwealth

By HERBERT MAYNARD DIAMOND

Harper & Brothers, \$2.00

WHAT religion does for primitive society and what this signifies as to the permanent social value of religion, is the theme of this study by the professor of political economy in Lehigh University. The book surveys the religious practices of the earliest groups from the standpoint of practical usefulness and concludes that a social institution which has survived in the midst of all the amazing evolution of human life has demonstrated its abiding value.

That primitive religion actually ministered to the welfare of the people is the clear-cut outcome of the study. In

\* "Why Stop Learning?" by Dorothy Canfield Fisher. Harcourt, Brace & Co., pp. 301.

\*\* "The Meaning of Adult Education," by E. C. Lindeman. New Republic, Inc. Price \$1.00.

† "Light from the North," by Joseph K. Hart. Henry Holt & Co. Price \$1.50.

‡ "The Process of Group Learning," by Harrison S. Elliott. Association Press, pp. 229.

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# Attitudes Toward Other Faiths

By DANIEL JOHNSON FLEMING

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spite of serious handicaps and losses that the belief in spirits entailed, there were richly compensating influences on the other side. These had to do primarily with the establishment of social control, in which religion "has been a major, if not the foremost, agency." The primitive cult is shown to have been the supporter of group morality, providing sanctions for property rights, social duties and government, and so to have played a most important part in human progress.

## Herbert Booth

By FORD C. OTTMAN

Doubleday, Doran, \$2.50

BEGINNING with glowing pen portraits of William and Catherine Booth, and the formative influences which led to the founding of the Salvation Army, the story proceeds to a detailed study of the life and work of Herbert Booth, who, after serving the Army for nearly twenty-five years, became so dissatisfied with what seemed to him an over-centralized government that he resigned and became a "free lance" evangelist.

The narrative describes his administrative and evangelistic work, as Commandant in the Army, in many parts of the world. His contribution to the development of music in the Salvation Army receives much emphasis. The central feature in the story, however, is the struggle between the father and the son over the question of Army organization.

## Mexico, Past and Present

By GEORGE B. WINTON

Cokesbury Press, Nashville, Tenn., \$2.00

ONE of the most crucial problems in our international attitudes is here discussed with great discernment by an author who is preeminently qualified to speak. As a wise missionary in that land for many years, subsequently as college president, mission secretary and editor, he has been in a position to obtain both authoritative information and a sympathetic understanding. In the present volume he interprets the Mexican people, the background of their history, their present efforts to attain an efficient national life, and the way in which obstacles thereto are being met.

## Roads to the City of God

By BASIL MATHEWS

Doubleday, Doran, \$1.00

A POPULAR and colorful account of the meeting of the International Missionary Council, held in Jerusalem this spring. The author describes the gathering itself, brought together from more than fifty different nations, and the major issues which emerged and are directly related to future policy in the world-wide Christian movement. A vivid and thoroughly well-balanced interpretation of an epoch-marking event.

## On Prohibition

As an important contribution to the study of this most timely topic the Federal Council of the Churches offers the following valuable publications:

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## The World Horizon

CHINA AND FOREIGN POWERS. An Historical Review of Their Relations. By Sir Frederick Whyte, Oxford University Press, 2s. 6d. net.

THIS compact and highly illuminating statement in only 38 pages was prepared for the 1927 session of the Institute of Pacific Relations. Nine documents of cardinal importance for understanding China's relations with the Powers are included in the Appendix. No student of Far Eastern affairs can afford to overlook this volume.

THE SUPREME COURT AND SOVEREIGN STATES. By Charles Warren, former Assistant Attorney General of the United States. 159 pages. Princeton University Press, 1924.

A BRIEF, graphic, informing and suggestive account of the creation, work and powers of the United States Supreme Court, with special reference to its relations to "Sovereign States." The final chapter on the "Enforcement of Decrees" is particularly valuable at this time when we are increasingly concerned with the methods of peace for settling all disputes between sovereign nations.

THE LEAGUE OF NATIONS. By John Spencer Bassett. Longmans, Green & Co., \$3.50.

TO WRITE on so controversial a subject as the League of Nations and to produce a result which will be regarded both by ardent advocate and by critic as thoroughly dispassionate is the high achievement of this American historian. Dr. Bassett discusses the matter

in a truly historical spirit, appraising objectively both successes and failures.

The origin and development of the League and the way in which it has dealt with many thorny issues are lucidly described and appraised. While never concealing his conviction of the indispensable place of the League, the author is inclined to believe that America's absence during the early formative years may have had a beneficial influence in that the European nations had themselves to face and solve European problems without relying on American assistance.

## THE IMMEDIATE ORIGINS OF THE WAR.

By Pierre Renouvin. Yale University Press, \$4.00

THIS volume was originally produced by the French Society of War History. The author is Director of the French War Library and Museum. The major responsibility for the World War is placed squarely upon the shoulders of the Central Powers. Germany and Austria, it is said, "would not consent to any solution other than that of violent action. They had agreed upon the program after careful consideration, having coolly considered all the possible consequences of their action. So far as the immediate origins of the conflict are concerned, that is the one fact which dominates all others."

DOLLARS AND WORLD PEACE. By Kirby Page. George H. Doran Company, \$1.50.

WHAT the United States needs, in the opinion of the author, is a new foreign policy. In an incisive way Kirby Page traces the effect of the vast industrial and financial expansion of the United States on the peace of the world. The opinion is expressed that "if we fail to solve the major problems arising out of nationalism and imperialism, all resolutions against war, all pledges not to fight, and all exhortations on behalf of peace will be of no avail." The reader is thus made to see that peace is not to be attained solely through treaties and resolutions, but through a far-reaching modification of industrial and economic processes.

## On Preaching

ANGLO-AMERICAN PREACHING. Edited and with an Introduction by Hobart D. McKeehan. Harper & Brothers, \$1.75

TEN sermons by outstanding preachers—five British and five American—affording an interesting comparison. The editor's conclusion seems valid: the English preachers are, as a whole, more studious, more biblical, more expository, more polished; the American, more adventurous, less bound by custom and "better speakers." Included among the authors are Dean Inge, Bishop Barnes, Bishop Henson, George A. Gordon, Joseph Fort Newton and Lynn Harold Hough.